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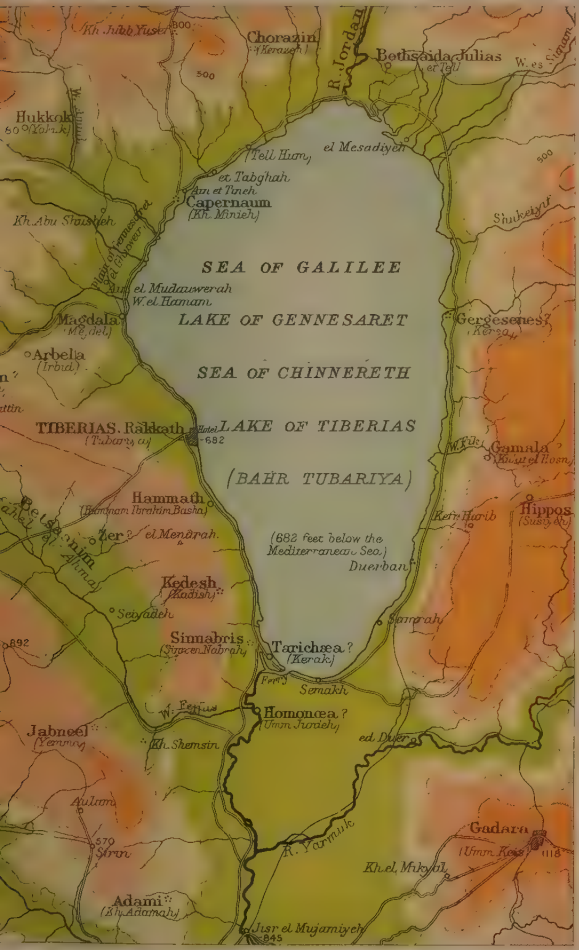

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The Century Bible

General Editor: Prof. W. F. Adeney

St. Luke

INTRODUCTION

AUTHORIZED VERSION

REVISED VERSION WITH NOTES

INDEX AND MAPS

EDITED BY

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PREFATORY NOTE

As this little book is intended for popular use it has not been thought desirable to cumber its pages with references to authorities. The editor wishes to acknowledge great indebtedness to Dr. Plummer among English writers for his critical Commentary, which must be acknowledged as the standard work on Luke; also to the Rev. Arthur Wright (*St. Luke's Gospel in Greek*) and the Rev. Sir John C. Hawkins (*Horæ Synopticæ*) for their most serviceable tabulation of the materials of the Gospel. These three books, articles in Hastings' *Dictionary of the Bible*, and Edersheim's, Weiss', and Geikie's Lives of Christ, have been consulted throughout. Among foreign authorities the editor has found Renan, Pfleiderer, Jülicher, Holtzmann, and Zahn of great service. The Thayer-Grimm Dictionary and Geddes' and Moulton's Concordance have been constantly in hand. The text followed is that of the Revisers, but comparison has been made with Westcott and Hort's texts and the authorities in Tischendorf with reference to doubtful passages.

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THE GOSPEL OF ST. LUKE

INTRODUCTION

THE GOSPEL OF ST. LUKE

INTRODUCTION

'THE most beautiful book that has ever been written.' This superlative opinion of the Gospel according to Luke is the judgement of a critic[1] who, whatever we may think of his theological position, must be acknowledged as a scholar of the first rank and an author of consummate artistic skill. It is not difficult to acquiesce in such a verdict. Of course, if we thought only of the literary graces of a work in estimating its attractiveness, we should not look to the Christian Scriptures to furnish us with successful rivals to Plato's dialogues or Shakespeare's plays. Appreciative readers of the New Testament have no desire to bring that volume, or any part of it, into competition with the *Symposium* or *Phædo*, with *King Lear* or *Hamlet*. Its claims on our regard are to be found in other regions than those assigned to the philosopher and the poet. But if the beauty of a book lies deeper than grace of diction, strength of thought, wealth of imagination—if we take into account the spirit of a work as well as its form, its subject as well as its style, the moral and spiritual phases of the beautiful as well as the sensuous and the intellectual, the claim for this

[1] Renan.

gospel to be the most beautiful of all books may well be regarded as unapproachable.

Think, in the first place, of its subject-matter. Was ever an author so happily placed with regard to the theme on which he felt drawn to write? The life of Jesus Christ is at once the most important and the most interesting, the most exalted and the most fascinating of all topics of historical and literary study. Luke was in contact with contemporaries and witnesses from whom to draw information. His gospel is one of the four primitive records of our Lord's life that have survived the vicissitudes of time, apparently treasured and preserved in the churches from the first as out of all comparison the gospels of supreme worth. There is something about our gospels in their honesty, their *naïveté*, their self-restraint, which, taken with the primary fact that they are the most ancient and authentic records of the most valuable events and sayings in all history, gives them a unique place in literature. Then among the gospel writers Luke has the distinction of being the one man of liberal education. As a physician[1] he would have had some scientific training—such at least as the crude and prejudiced science of his day afforded. Perhaps Prof. Ramsay[2] has gone too far in crediting the author of our third gospel with the scientific method of the modern historian. We are not to think of Luke as a first-century Mommsen. Still his profession in his preface is borne out by the course of his work. He sets out, in a way not pursued by the other evangelists, at least as far as we know, to obtain information from all reliable sources. This provides him with a wealth of the choicest materials from which to make selections for his work. We must not be hasty in concluding that on that account his gospel is in all respects more accurate and reliable than its companions. Where their writers were nearer

[1] See p. 18.

[2] See *Was Jesus born at Bethlehem?*

the facts they may have been more exact, and their very simplicity may sometimes have kept them closer to those facts than the literary skill of a more accomplished author would have done. But for the purpose of literary art, the greater wealth of selection at Luke's disposal undoubtedly gave him range and scope and freedom of which he wisely availed himself.

Then, if we turn to the secondary questions of literary style and method of treating his topics, we cannot but be struck with the real beauty of Luke's gospel. He has a command of good Greek not possessed by any of the other evangelists. As a specimen of pure composition, his preface is the most finished piece of writing that is to be found in the New Testament. His narrative here, and again in Acts, flows with an ease and a grace unmatched by any other New Testament historical writing. It is a curious fact that Luke, who can write the best Greek of any of the evangelists, has passages that are more Hebraistic in spirit and language than anything contained in the other gospels. This is the case not only with the canticles in the earlier chapters—which Luke probably transcribed just as he found them, and for which therefore he is not responsible as an author—but also with the connected narrative in that part of his gospel. Passages more or less coloured by Hebraistic expressions occur at intervals throughout the book imbedded in the current narrative, which approaches nearer to the classic Greek. These will be noticed in the course of the commentary. Possibly they may be accounted for by the fact that our author was working on a Hebrew or an Aramaic original at these parts of his work. But as it is likely that this was sometimes the case in other places, where he has not hesitated to recast his materials in his own style, some reason must exist for his closer adherence to the very form and language of his authorities in these places. It would seem that he turned to the antique melody of the old

Hebrew style of his own will and choice, or by a sort of instinct for what was fitting in those portions of his work that read like Jewish idyls or approach the subject of pastoral poetry, such as the visit of the Virgin to her kinswoman in the hill country, and the scene of the shepherds keeping watch over their flock by night. Each gospel has its own charm. The graphic directness of Mark and its rugged force more than reconcile us to its neglect of literary polish. In Matthew—the gospel which, as some think, was written especially for catechetical instruction and use in public worship—we have a rotund style, rich and mellow, and satisfying to the hearer. The fourth gospel is more mystical, and in the mystic style is always subordinate to thought. Turning from these books, each so perfect in its way—Mark to make us see the facts, Matthew to teach us the truths, John to introduce us to the hidden mysteries—and coming to the gospel of the Gentile man of letters, we find ourselves in the hands of an able writer, keenly sympathetic, dealing with his subject in a style of gentle grace. If we were to look for types of the evangelists in our great English prose writers, we might fancy we could recognize the shadow of Matthew in Dr. Johnson, of John in William Law; Mark's realism in De Foe, and Luke's idealism in Oliver Goldsmith. Now let us turn to more verifiable details.

I. Characteristics of the Gospel.

Apart from the general considerations of literary style just referred to, there are certain features in this gospel that mark it out in distinction from its companions, stamp it with an individual character of its own, and incidentally reveal the spirit and temper of its author. The following appear to be the chief of these specifically Lucan traits:—

1. **Joyousness.** Luke's is the most joyous of the gospels. It contains more purely happy scenes than

any of the others. It is quicker to discover the brighter side of the topics it deals with. A radiance like the dawn, a freshness as of spring, suffuse its pages. It has more about infancy, childhood, and youth than its companions. While Mark in its concrete matter-of-fact style is not especially adapted to any one period of life, and Matthew in its thoughtfulness is the gospel for the mature, and John contains meditations and consolations for the aged, Luke is pre-eminently the gospel for the young. It tells most of the infancy of Jesus; it gives us all the information we have about his boyhood. It has more about young men than the other Synoptics—the widow's son at Nain, the young man who would be for going to bury his father. This gospel also stands alone in introducing us to certain aged folk—Simeon and Anna. But they appear in a story of infancy, and they are young old people. They seem to be introduced for the express purpose of shewing how the eagerness for the future and the belief in it which we commonly associate with youth may be experienced by the old if they are possessed with the spirit of the new age. In them, as in the gospel generally, we detect the note of hope. The angels' song heard by the Bethlehem shepherds is both gladsome and hopeful. Emphatically this book of Luke is a gospel; it is glad tidings. This one alone of the four gospels describes our Lord's preaching at Nazareth, where he unfolds the programme of his mission, and there we see that it is a mission of light and liberty, health and gladness. From this gospel especially we learn how erroneous it is to suppose that throughout his life Jesus was 'a man of sorrows.' It cannot hide from us the fact that the shadows gathered about his course till at last that became a *via dolorosa*: but even then this gospel, and this gospel alone, shews that Jesus refused the compassion of the women of Jerusalem, bidding them reserve it for themselves and their children; and this gospel is the only one that tells how the dark horror which gathered about the spirit of

Jesus was dispelled at the very last, so that he calmly commended his spirit into his Father's hands. But earlier there was not the gloom or sorrow we associate with the great final tragedy. There was a gladness in our Lord's aspect and bearing as well as in the words he spoke; otherwise would children have come freely to him at a word? Luke contains more social festivities than the other gospels, more occasions on which Jesus accepts hospitality, more numerous accounts of these pleasant amenities of life. Then how the same spirit of gladness shines out of his account of the teachings of Jesus! It suffuses that central gem of the gospel, the beautiful fifteenth chapter, the dominant note of which is gladness—the shepherd and the housewife, in each case calling their friends together to rejoice with them over the recovery of what they had lost; and then, in the great parable, the father actually running to meet his son, and crying out for the robe, the ring, the calf, almost beside himself with the excitement of a great joy, which musicians and dancers must echo with their merry-making. The three parables teach deep and affecting lessons of penitence, forgiveness, and restoration; but, as the introductory narrative shews, their original purpose was to rebuke Pharisaic moroseness, and lift the veil that hides from churlish and gloomy souls the joy which is in the presence of the angels of God.

2. **Kindliness and liberality of spirit.** This is emphatically the gospel of grace. If the fourth gospel reveals most profoundly the love of God as that dwells in his own heart, and becomes the very source and spring of the mission of Jesus, the third gospel exhibits God's loving kindness in action and reflected in events. This graciousness of the gospel appears as early as the *Magnificat*, a psalm that is full of gladness because it is full of gratitude for the goodness of God. It is almost equally apparent in all the hymns of the idyllic early period. The angels' song breathes a message of peace.

The programme at Nazareth is a programme of kindly ministrations. The spirit of God has come upon Jesus that he may bestow various blessings on the people. This gospel and Matthew are the only gospels that contain the Beatitudes; and in Luke they take the more direct form of benediction, while in Matthew they are abstract statements[1].

Luke reveals his own liberality of mind and charity of temper by selecting and recording incidents and sayings revealing these characteristics in our Lord, which are not referred to by any of the other evangelists. While all the Synoptic writers shew us that Jesus was the Friend of publicans and sinners, Luke delights to give instances of this fact with more abundance than the other evangelists. Thus, he it is who alone records the parable of the Pharisee and the Publican, and the pleasant story of Zacchæus in the sycamore tree. This has been pointed to as one of the signs of the Pauline character of the third gospel. Luke, as a disciple of the great apostle of grace, delights to set forth the signs of grace in our Lord. The Pauline liberalism is seen in less regard for the law than is found in Matthew, and in a larger sympathy for mankind. While Matthew's genealogy is Jewish, beginning with Abraham and going through the list of kings to shew the Messianic rights and royal heirship of Jesus, Luke's is purely human in its relations, tracing back the actual descent of Jesus and not ending till it reaches Adam, the common ancestor of all mankind, to shew the Christ as the brother-man akin to Gentiles as well as Jews. It is in this spirit that Luke is the only evangelist to record our Lord's words at Nazareth, where he quotes the examples of Elijah and Elisha in bringing blessings to heathen people, and shews that God's blessings are not to be confined to the Jews. Luke

[1] Matt. v. 3, 'Blessed are the poor in spirit,' &c.; Luke vi. 20. 'Blessed are ye poor,' &c.

too gives us interesting glimpses of Christ's kindness towards Samaritans—in his rebuke of two over-jealous disciples, who would have called down fire from heaven on an unfriendly village of Samaria; his naming a Samaritan as the one leper out of ten cured who returned to give thanks; his selection of a Samaritan in contrast with a Jewish priest and Levite for the type and pattern of true neighbourliness. The same liberalism of the gospel is seen in its record of our Lord's words about the sufferers from disaster, in the case of Pilate's victims and the people on whom the tower in Siloam fell, who are not to be regarded as exceptionally guilty because exceptionally unfortunate; and again in our Lord's generous excuse for the conservative prejudices of those who refuse to receive his new teaching, comparing them to the preference for old wine to new. How large minded, how patient, how genial, it was to adduce that illustration! The passage is only in Luke.

The most touching form of grace is that which is known as mercy, kindness to the helpless, and especially the undeserving. This is very prominent in our gospel, which is peculiarly the gospel of forgiveness. Luke gives us two exceptionally beautiful instances of this grace—one in the story of the woman of ill-repute who washed the feet of Jesus with her tears, the forgiveness of whose many sins results in her great love, a truth further enforced by the parable of the two debtors; the other in the parable of the Prodigal Son, who is freely and generously forgiven by his father. These narratives are only found in the third gospel. So also, as already observed, is the parable of the Pharisee and the Publican, where the latter appears as the type of the penitent, his prayer being for mercy to a sinner. This is the only gospel that records our Lord's prayer on the cross for the pardon of his enemies, and that with the considerate plea, 'for they know not what they do'; and the only gospel containing the incident of the penitent robber

and our Lord's promise to the dying man that he shall be with him in Paradise. In this gospel then it is pre-eminently that Jesus appears as 'the Sinner's Friend.'

3. **Sympathy with the poor.** We might regard this feature of the gospel as one manifestation of that just noticed, as a form of the kindliness of spirit that pervades the whole book. But it is sufficiently peculiar and pronounced to be relegated to a category of its own. So prominent and emphatic is it that some have regarded it as the most distinctive note of Luke's personal standpoint. Accordingly, his book has been called the 'Ebionite gospel,' on the supposition that it emanated from those primitive Christians who were known as the Ebionites, that is to say, 'the Poor Men.' Such a view is extravagant, and not reasonably possible. The Ebionites sprang from the church at Jerusalem and other Jewish communities of Christians. They represent a stiffening of the primitive Christianity of Palestine on its Jewish side, the development of the extreme Judaistic opinions of the party sheltering itself under the name of James, the Lord's brother. It is simply inconceivable that the most liberal gospel, the gospel most close to Paul in spirit and temper, should have its origin among these conservative reactionaries. Moreover, this gospel does not proclaim the sinfulness of wealth and forbid the possession of property in the manner of pronounced Ebionism. There are women of means who minister to Jesus with their property; Zachæus, though a rich man, is kindly treated by Jesus, and his resolution to give half his goods to the poor—not all—is recorded to his credit. Nevertheless, this gospel does evince an especial sympathy for the poor. That appears as early as the *Magnificat*, in which Mary says:—

> 'He hath put down princes from their thrones,
> And hath exalted them of low degree.
> The hungry he hath filled with good things;
> And the rich he hath sent empty away.'

In the Nazareth programme Jesus quotes the prophecy,

> 'The Spirit of the Lord is upon me,
> Because [or wherefore] he anointed me to preach good tidings to the poor,' &c.

While in Matthew the Beatitudes refer to moral conditions, in Luke they point to social differences. Thus, the first gospel has 'Blessed are the poor in spirit,' but the third has 'Blessed are ye poor'; the first refers to those who 'hunger and thirst after righteousness,' but the third has 'ye that hunger now,' apparently meaning bodily hunger. Still more significant is Luke's list of lamentations following the Beatitudes, and peculiar to his gospel—'But woe unto you that are rich . . . woe unto you that are full now.' Still it should be observed that the repeated use of the word 'now' does not suggest that wealth as such is denounced. It points to the inference that present possessions are no guarantee for future security. The tables will be turned in the good time coming. Similar ideas also come out in the parables of the Rich Fool, and Dives and Lazarus, the first pointing to the temporary character and comparative uselessness of great wealth, the second to a complete reversal of fortunes in the future world. Nevertheless, it is not asserted that Lazarus is rewarded simply for being poor, nor that Dives is punished solely because he is rich. The point against the rich man is his thoughtless self-indulgence to the neglect of his suffering neighbour. Further, while the other gospels mention the Aramaic mammon, virtually personifying it, only Luke characterizes it by calling it 'the mammon of unrighteousness.' For all that, he does not suggest the abandonment of it as an unclean thing. On the contrary, he records teachings of Jesus advising a wise use of it, wherewith to win friends who may welcome us into the everlasting habitations. He alone of the evangelists gives the difficult parable of the Unrighteous Steward with its peculiar lessons on

behaviour in business; and he alone the pretty incident of the widow and her two mites, whose humble offering is praised beyond the gifts of the affluent. He too is the only evangelist to record our Lord's advice, that when we make a feast we should not be content to invite our personal friends and our wealthy neighbours, but should gather in the poor and afflicted for our guests. All this is in accordance with the one saying of Jesus not in the gospels preserved for us by Luke's master, the apostle Paul—'It is more blessed to give than to receive' (Acts xx. 35).

4. **Prominence of prayer and praise.** There are more references to prayer in this gospel than we find in its companions; and inasmuch as these often occur in narratives that are common to two or all three of the Synoptics, Luke's references to the subject become especially significant. Thus it is only Luke who tells us that Jesus prayed at his baptism; that he went up into a mountain to pray before making the momentous selection of the twelve apostles; that he was praying on the occasion when he drew forth Peter's great confession of his Christship; that it was for the purpose of praying that he ascended the mountain on which he was transfigured; that what we call the Lord's Prayer was given in answer to a request from his disciples to teach them to pray, called forth by their listening to him in prayer. From Luke alone we learn that Jesus had prayed for Peter, that his loyalty might not fail; and, lastly, in this gospel only we have the two prayers on the cross—'Father, forgive them,' &c., and 'Father, into thy hands I commend my spirit.' It is in this gospel only that the wisdom of persistent prayer is illustrated by the parables of the importunate friend who wakes up his neighbour at night, and the importunate widow who wrests a decision of justice from a careless judge by the sheer force of her persistence. The parable of the Pharisee and the Publican, recorded

only by Luke, is designed to give a lesson on prayer, shewing what kind of prayer is rejected, what accepted.

Then this gospel also abounds in notes of praise. This is apparent in many of the scenes that reflect its abounding joyousness. The various canticles in the narratives of the infancy—the *Magnificat*, the *Benedictus*, the *Nunc Dimittis*, the *Gloria in Excelsis*—are all psalms of praise. One of the most frequently recurring and characteristic phrases of the gospel is that which tells how the people gave glory to God on the occasion of their witnessing some wonderful and gracious work of Christ.

5. **The prominence of women and the interest of domestic scenes.** It has been supposed with reason that one of the authorities to which Luke refers in his preface, one of the 'eye-witnesses,' was the Virgin Mary. Certainly we know more of Mary herself from his gospel than from all other sources put together. It is not too much to say that the Madonna of primitive New Testament times, as distinguished from the legendary Madonna of the later church and of Christian art, is Luke's Madonna. In the early chapters Mary and Elisabeth are the interesting figures. Then we come to Anna, the aged prophetess in the temple. Luke only tells us of the ministering women, with the well-known characterization of the Magdalen as one from whom Jesus had cast out seven demons; the widow at Nain, whom Jesus bids not to weep, and whose son he restores to life; the woman bowed down by Satan, and cured by Jesus; the interesting domestic scene in which Mary and Martha are so vividly portrayed; the woman who congratulates the mother of Jesus; the widow with her mites; the women of Jerusalem who sympathize with Jesus on his way to the cross. In the parables of the Lost Piece of Silver and the Importunate Widow, Jesus draws illustrations from the action of women, only recorded in this gospel. The early incidents connected with Mary and Elisabeth, Christ's presence in the home—at a Pharisee's, at the house of Mary and Martha,

at the house in Emmaus which the two travellers persuaded him to enter—the scenes in the parable of a man in bed with his children, a woman sweeping her house, the father of the prodigal ordering the details for the celebration of his son's return, all illustrate a fondness for domestic scenes.

6. **Historical relations.** Luke alone among the evangelists sets his gospel in relation to contemporary great world movements. He fixes his dates with reference to the reigning Cæsars and provincial governors. The enrolment is in consequence of a decree of Cæsar Augustus, and when it is made Quirinius is in office in Syria. John the Baptist commences his ministry in the fifteenth year of Tiberius Cæsar. The names and localities of the various Jewish authorities—the Herods and the high priests—contemporary with this initial step in the proclamation of the new age are also carefully recorded by Luke, but by no other evangelist. No doubt one reason for this is our author's desire to be accurate and definite in the historical relations of his narrative. There was no universally accepted numerical calendar at the time—some people using the Greek Olympiads, some the names of the Roman consuls, some the reigns of the emperors. But Luke is thinking of more than the mere dates that he thus carefully registers. The very fact that he is disposed to turn to these historical facts connected with the large world of the empire and the secular arrangements of civil government shews that he does not regard Christianity as confined to ecclesiastical cloisters. He is somewhat a man of the world, and he likes to think of the gospel as a factor in the life of the world. It is he who records the saying that 'this thing was not done in a corner' (Acts xxvi. 26). A Gentile himself, dedicating his book to a Gentile of rank in the Roman world, he is the last man to take a sectarian and exclusive view of a movement that sprang up in Jewish circles, but soon burst all national and racial bounds. He is not one to allow the gospel to run in a small canal apart from the main

stream of the empire's life. He will not have his Christ confined to the Ghetto. To supercilious Roman gentlemen the church may seem to be but a Jewish sect. Luke would like to open their eyes to its true nature as the leaven that is to penetrate every stratum of society. This may account for his friendly and conciliatory tone in referring to imperial authorities and officers of the army. The reason is not simply that he wishes to propitiate the ruling powers in order to guard the Christians from persecution, as some have asserted. His aim is larger, less selfish, more evangelical. He desires to win an entrance for the gospel among the citizens of the empire. Here he is just treading in the footsteps of his master. Paul always spoke of the districts through which he travelled by the names of the Roman provinces in which they were situated, never by their local popular titles, and always aimed at planting the gospel in the great metropolitan centres—Thessalonica, Corinth, Athens, &c. His supreme ambition was realized when he preached Christ at Rome. Luke's gospel is thoroughly Pauline in its imperial breadth of outlook.

II. The Author.

The name 'Luke' (in Greek, *Loukas*) seems to be an abbreviation of a Latin name, such as Lucanus or Lucius. Since it was customary for slaves to receive an abbreviation of their master's name, it is likely that Luke was a freedman; for his culture and his practising as a physician would not be incompatible with his having been a slave in those days of the empire when Romans often owned as slaves Greeks who were much more cultivated than themselves. When we first meet with our author he is a friend and travelling companion of Paul. Granting that the 'we' sections of Acts—those in which the writer uses the first person plural—indicate the presence of Luke[1], we meet with him first at Troas. Prof. Ramsay

[1] For proof of this see the volume on Acts.

has suggested that he may have been the 'man of Macedonia' who appeared in a vision to Paul, inducing the apostle to cross to Europe. He imagines that Luke had been conversing with the apostle on the previous evening, with the result that Paul was deeply moved, in contemplation of the new field for missionary work that lay on the other side of the Ægean sea; and in agreement with Renan he thinks it probable that the evangelist was a native of Philippi. It is commonly supposed that Luke came from Antioch, on the ground of statements made by Eusebius and Jerome; but these are of the fourth century, and we do not know on what foundation they rest. There is a certain probability in Prof. Ramsay's theory. Meeting Luke first at Troas, we find him travelling with Paul to Philippi (Acts xvi. 10–17). The account in Acts of the missionary work in this city is very full, and evidently the writer was deeply interested in it. It would appear that Luke remained at Philippi when the apostle continued his journey down into Greece, as he gives the account of this journey and of subsequent events in the third person. Six years pass, and during all this time there is no evidence of Luke's presence. Then Paul again visits Philippi, and at this point the narrative in the first person is resumed, shewing that Luke is with the apostle again, and continues with him on his travels till he reaches Jerusalem (Acts xx. 5 to xxi. 18). There they are separated, for the narrative falls back into the third person. They are together again in the voyage to Rome, in the exciting experiences of the storm and shipwreck, and until they reach the imperial city (Acts xxvii. to xxviii. 16). We may gather some further information about the evangelist from Paul's epistles. It is a mere conjecture of Chrysostom that 'the brother whose praise in the gospel is spread through all the churches' (2 Cor. viii. 18) is none other than Luke. He is named by Paul in the epistle to the Colossians (iv. 14), and from this reference to him we learn the following facts:—

(1) He was a Gentile: that is clear from the context. Paul has been giving salutations from Jewish Christians, described at the conclusion as those 'who are of the circumcision' (verse 11). Then he proceeds to add salutations from other people, who must therefore be Gentiles; and among these is our evangelist.

(2) He was a physician. He has been named as 'the beloved physician.' It has been suggested that he accompanied the apostle from Troas to Philippi, on the occasion of their first meeting, in order to attend to the malady from which Paul was suffering—that 'stake in the flesh' of which the apostle writes in 2 Cor. xii. 7. If so, he may not have thought then of joining in the missionary work. Thus we account for his remaining at Philippi, perhaps for the six years during which we lose sight of him. There is a remarkable work by Dr. Hobart on *The Medical Language of St. Luke*, in which the author makes a minute comparison of words used in the third gospel and Acts with words employed by Galen, Hippocrates, and other medical writers of antiquity; the result is that many of our evangelist's favourite words, and many of the words used by him exclusively among New Testament writers, are found to be characteristic of those authors. Some of these will be noticed in the commentary as they occur in the text. It will be seen, too, that in several instances where Luke is giving an account of a miracle of healing, he enters into details concerning the condition of the sufferer more fully than the other evangelists.

(3) He was a companion of the apostle at Rome. This we should have gathered from Acts on the assumption that Luke is the author of the 'we' sections of that work as well as of the rest of the book. Here Paul incidentally confirms the information we learn in the history. It is one of those cases of what Paley calls 'undesigned coincidence.' In the companion epistle to Philemon (verse 24), which accompanied the Colossian epistle, we again meet with Luke among those who send salutations from

Rome; and there he shares the common title of 'my fellow-workers.' Once more we meet with Luke in company with the apostle, and this time it is in circumstances of pathetic interest. If Paul wrote 2 Timothy during a second imprisonment at Rome, then Luke must have been with him again on this later occasion, for the apostle says in that letter 'only Luke is with me' (2 Tim. iv. 11). It was a time of danger and sorrow. The apostle was near the crisis that ended in martyrdom, and, though greatly needing support and sympathy, was deserted by all his friends except the one faithful companion, Luke. Thus the last glimpse we have of the evangelist reveals him in the pleasing light of a loyal friend, whose fidelity is exceptionally apparent in a scene of great peril.

The legend that Luke was a painter is of quite late origin. The oldest known reference to it is in one Theodorus, a reader of the church at Constantinople in the sixth century.

III. Authenticity.

In common with all the other gospels the third is an anonymous work. But it was assigned to Luke in early times, and, as far as we know, never attributed to any other author by the church of antiquity. The first known writer in whom we now possess a definite assertion that the book was written by Luke is Irenæus, who came from Asia Minor and wrote in Gaul about A. D. 180. Probably that would be a hundred years after the gospel was written, so that the interval would be about the same as that between a man writing to-day and the first appearance of Coleridge's *Ancient Mariner*. But it is not to be supposed that Irenæus had no authority for his statements. Thus in one passage he writes, 'Now if any one reject Luke, as if he did not know the truth, he will manifestly be casting out the Gospel of which he

claims to be a disciple[1].' Here it is assumed that while some may be unwilling to receive the book, there is no doubt that its author was Luke. Irenæus quotes from nearly every chapter of this book. Perhaps about the same time, though probably rather earlier, a canon of the New Testament was drawn up at Rome, most of which has been preserved in a document known as the 'Muratorian fragment,' after its discoverer Muratori, who found it in a monk's commonplace book at the library of St. Ambrose in Milan. This canon ascribes the third gospel to Luke. These then are our two oldest authorities—Irenæus and the Muratorian canon. There is no good reason for doubting the correctness of their statements. Very soon after their time many references to Luke as the author of the gospel appear in Tertullian of North Africa, Clement and Origen of Alexandria, and others whom it would be superfluous to name, since nobody doubts that by this time the gospel was universally known by the name it now bears. The very obscurity of Luke makes for the correctness of this universally accepted opinion of the churches at the end of the second century. There was a strong tendency to assign anonymous works to prominent personages. Thus we have the so-called 'Gospel' and 'Apocalypse' of 'Peter,' the 'Epistle of Barnabas,' and 'Clementine Homilies' and 'Recognitions,' none of which were written by the men whose names they bear. The same tendency might have assigned the third gospel to Paul, Apollos, Barnabas, or some other great leader; it would not have assigned it to an unimportant person of whom but little was known in the second century. The only satisfactory reason for such a name as that of Luke having come to be attached to the gospel must be that he was its author.

This conclusion is confirmed by a reference to the Acts of the Apostles. It can scarcely be doubted that the

[1] *Contr. Hær.* iii. 14. 3.

same man wrote both works. Clearly, the preface to Acts refers to the gospel. Both works are dedicated to Theophilus as by one and the same author. Moreover, the same literary style runs through the two books. Then if the 'we' sections of Acts are by the author of the book itself—and this seems to be a most reasonable supposition, which is borne out by the fact that the same characteristic words and phrases and style are to be found in these sections that we meet with in other parts of Acts and also in the gospel—we are limited to the small group of Paul's travelling companions, no one of whom better fits into the situation than the 'beloved physician[1].'

It is true that from Papias of Hierapolis, who supplies us with our oldest information about the gospel writings of Matthew and Mark, we have no statement concerning the third gospel and Luke. But we only have brief fragments of Papias preserved in Eusebius and later writers. Possibly Papias did not know the third gospel; possibly he knew it and did not refer to it; more probably he knew and used it, but Eusebius saw nothing in his references to it that he thought it necessary to transcribe. Any one of these three hypotheses will account for what has been called 'the silence of Papias.'

The existence of the gospel, earlier than any references to it by the name of Luke, is seen in the use of it by the church in more ancient times. Thus the recently discovered *Diatessaron* of Tatian, a harmony of the four gospels for use in the churches of Mesopotamia, drawn up by Tatian of Edessa, includes the gospel of Luke. Now Tatian wrote about A. D. 160. Here then we have our gospel received with its companions, and with them separated from all other attempts at gospel writing, and all of them so well recognized that it is thought worth while to fuse them together in one common story of the

[1] For evidence on Luke as author of Acts see volume on that book.

life of Christ. Tatian was a disciple of Justin Martyr, a Samaritan Christian philosopher, who travelled widely and was martyred at Rome. Justin composed his *Apologies* and his *Dialogue with Trypho* near about the year 150. Not writing for Christians, he does not name our gospels by their usual titles, as they would be named in the church: he calls them 'Recollections of the Apostles.' But he quotes from them freely, and some of his citations are of passages only found in Luke. Thus he refers to Elisabeth as the mother of John the Baptist, the visit of Gabriel to Mary, the census under Quirinius, the fact that there was no room in the inn, Jesus being thirty years old when he began his ministry, his being sent to Herod, his prayer, 'Father, into Thy hands I commend my spirit.' All of these references can be traced to our third gospel and to no other. We must say then that Justin Martyr knew and used this gospel. But the most important witness is Marcion, who came from Sinopè on the Black Sea, and travelled to Rome and other cities in the west, reviving the neglected teaching of Paul, and especially the great doctrine of salvation by the free grace of God. His reformation was marred by extreme views as to the evil of matter, violent ascetic precepts, and rejection of the Old Testament; but its aim was to bring out the love of God in Christ, and the free gift of redemption as taught by the apostle Paul. Marcion selected Luke's gospel as the record of our Lord's life which most clearly expressed these truths. Even this, as it stood, did not satisfy him. It had phrases here and there too kindly towards the Jews and their law; these he altered. He also omitted whole passages, such as the narratives of the infancy, because these did not fall in with his theory of the nature of Christ. Fifty years ago it was maintained by Baur that our gospel of Luke was nothing but an enlargement of Marcion's gospel. But that theory has entirely broken down. It cannot stand the test of critical inquiry. Two important facts militate against it. First, the omission of

certain passages can be entirely accounted for on doctrinal grounds. They are just such as Marcion would object to. Second, the style and language of these sections agree in many points with what we find in parts of Luke that Marcion accepts. Now it is not to be supposed that in the second century—a time of intellectual feebleness, or, at all events, simplicity in the writings of the Christians—there was a man skilful enough to imitate Luke's peculiar style so as to insert passages that should run on smoothly like the authentic writing of the gospel—a patristic Walter Savage Landor, whose *Imaginary Conversations* should revive the manner of the author they affected to imitate. Accordingly, it is now generally agreed among scholars that Marcion's gospel is founded on Luke's, and not vice versa. But now see what that implies. Marcion was on his tour of reformation—what we might call his revivalist mission—with his gospel as early as the year A. D. 140. Then our third gospel is certainly at least as old as that. Nay, it must have been much older. It was found in the hands of Marcion away by the shores of the Black Sea before this, and worked upon by him in the preparation of his scheme of teaching. Its author did not write it there. Time must be allowed for the spread of the work in those old days, when there were no printing-presses, publishing houses, nor railways and steamships, to accelerate the circulation of literature. Further, there is reason to believe that two famous gnostic teachers, Basilides and Valentinus, who wrote in the years A. D. 125 and 130, knew our gospel. If it was accepted without dispute, both by orthodox and by heretical teachers, it could not be a new publication of doubtful origin. If it had been possible to doubt it, the question of its genuineness would have been made a ground of objection on one side or the other. But as far as we know, it can be asserted without qualification that this question was never raised. Marcion rejected all the other gospels—on doctrinal grounds, not critical, it is true; still he did

reject them, while he and other so-called heretics, together with the great body of the church catholic, all accepted the gospel according to Luke.

IV. Composition.

Luke is the only writer in the Bible who has explained how he composed his work, and what methods he employed in obtaining his information. In his preface, or dedication, he tells us that he had his materials from 'eyewitnesses and ministers of the word,' and also that, using these sources of authority, he had 'traced the course of all things accurately from the first.' We cannot doubt the honesty of these statements. The days have gone by when it was possible for any intelligent person to think of the four evangelists as vulgar 'impostors,' inventing a tale at the bidding of priests to delude the credulous. Undoubtedly Luke carried out the process that he here describes. We cannot tell from his language whether he received his information by word of mouth or in written documents. There is nothing to forbid the supposition that he would use both methods, just as a modern writer composing the biography of a contemporary would collect his facts from letters, newspapers, books, printed and written matter, and also from the personal recollections of any friends and acquaintances with whom he could come in contact.

When we examine Luke's gospel we find that it bears evidence of this method of composition. There are parts that betray the presence of earlier documents in the background; and there are parts that may have been contributed by oral statements or traditions. The question leads back to the whole Synoptic problem, for the discussion of which the reader is referred to Prof. Slater's introduction to the Gospel according to St. Matthew, in volume i. of this series. The briefest reference to it is all that is required here. Papias of Hierapolis, already

referred to[1], wrote an 'Exposition of the Sayings of the Lord,' some fragments only of which have been preserved to our time—unless indeed more may yet be lying in some Greek monastery or Egyptian tomb unknown to the world. Among these fragments we have the statements that Mark, the companion and interpreter of Peter, wrote down what he heard the apostle preach, and that Matthew wrote out the sayings of our Lord in Hebrew. It is now the growing opinion of scholars of all shades of opinion that these two works constitute the principal sources of the Synoptic gospels, or rather of two of them, Matthew and Luke, for our Mark is identified with Papias' first volume, that containing Mark's recollection of Peter's preaching, though it may have undergone some subsequent editing. There are still some, however, who cling to the theory of oral tradition pure and simple. This is very difficult to maintain, considering the close verbal resemblance of many parts of the gospels, not only in sayings of our Lord which might be preserved intact in the memory, but in connecting narrative, where the exact words used are often of comparative unimportance. The Rev. Arthur Wright of Cambridge has endeavoured to revive the almost extinct oral tradition theory. He holds that our Luke is largely based on an oral Mark, that is to say, on the traditionary teaching which came from Mark before that was written down. Of course if this is regarded as rigid and set in phrase, like the language of a well-known ballad, like the poems of Homer when recited among the Greeks, it is equivalent to a written document; and on this view, for all practical purposes, the oral tradition theory melts into the documentary theory. But it needs to be proved. And, meanwhile, close verbal resemblances point to the transference of statements from one writing to another as the easiest explanation of the existence of those resemblances. Compare, for example, Luke ix. 16—

[1] See p. 21

'And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude'—with the parallel in Mark vi. 41, 'And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them.' Here we have almost exact verbal identity. We only see such slight changes as a second writer with his own notions of form and style is accustomed to introduce into the sentences of the authority on which he is working. Notice in particular the participial form, '*and looking up to heaven*, he blessed,' &c.; it is quite a literary phrase, and not at all such as we should expect to be preserved exact in oral tradition. Yet it occurs in both gospels. A comparison with Matthew immensely strengthens the probability of literary association with Mark in the case of both the first and the third gospels. But that belongs to the larger subject of the whole Synoptic problem.

We may take it, then, that Luke's first authority is our second gospel. Laying the two works side by side, we can easily see where he has followed this authority and where he has diverged from it, or rather where he has omitted certain sections and imported new matter from other sources. In general it will be found that he wedges in his extraneous matter in large blocks at one or two great chasms in his extract of Mark's narrative. The results come out thus[1]:—

From Mark.	Not from Mark.
	i.—iii.
iii. 1–22.	iii. 23–38.
iv.	v. 1–11.
v. 12—vi. 19.	vi. 20—viii. 3.
viii. 4—ix. 50.	ix. 51—xviii. 14.
xviii. 15–43.	xix. 1–28.
xix. 29—xxiv. 11.	xxiv. 12–53.

[1] See Wright, *St. Luke's Gospel*, xxviii.

Thus we see that the beginning and the end are not from Mark—neither the infancy narrative, nor the accounts of the resurrection appearances of our Lord. Then having taken up Mark, Luke inserts five blocks of narrative at five places where he breaks off from the second gospel. These divisions are only rough and general. Scraps from Mark appear in the non-Marcan portions, and various smaller insertions from other sources occur in the Marcan portions.

We have now to account for the non-Marcan portions of the gospel. And here first we are brought to Papias' second document, the *Logia*, a collection of sayings of Jesus, probably accompanied with some connecting narrative. It will be seen that a great part of the matter in Luke that cannot be traced to Mark consists of parables, proverbs, and other of our Lord's teachings. It seems natural to assign some, if not all, of this to the *Logia*. But here we are not left to unguided conjecture. There is good reason to suppose that our Matthew is largely based on Matthew's collection of the sayings of Jesus. Now some parts of what Luke has in the non-Marcan portions of his gospel may be found also in our Matthew. For instance, we have in both these gospels—but not in Mark—the preaching of John the Baptist, the details of the three temptations, most of the sayings in Matthew's Sermon on the Mount, the travelling commission to the apostles, a large number of parables, condemnation of the Pharisees, and many isolated incidents and sayings.

The question arises, Did Luke take all this direct from our first gospel? The answer to that question must be in the negative, for two reasons:—

First, Luke could not have known our Matthew. In particular, his accounts of the birth and infancy of Jesus, the Sermon on the Mount, and the resurrection appearances prove this. The various points of difference will be referred to in the course of the commentary as they arise.

Secondly, Luke's account of the sayings of Jesus so often differ from those in the first gospel that they cannot have been taken directly from that work. Compare, for instance, the two versions of the Beatitudes (Matt. v. 3–12 and Luke vi. 20–23). Indeed, the divergence here is so great as to suggest that the two evangelists could not have been working on the same version of the sayings of Jesus at this point. There seems to be a tendency to make the theory of a common use of Matthew's *Logia* account for too much. It is likely that other lists of the sayings were drawn up, perhaps for the use of teachers training catechumens; and it is reasonable to suppose that Luke was acquainted with some of these, using them side by side with Matthew's *Logia*.

Next we have those portions of Luke that have no sort of connexion with our Matthew. The first contains the infancy narratives about Mary and Elisabeth, Jesus and John the Baptist. These are only found in Luke. The information supplied by the first gospel is of quite different facts concerning the early times. It has been suggested, not unreasonably, that Luke's information came from the mother of Jesus. In fact, some part of it could only have come from her in the first instance, as it was only known to her.

Great interest attaches itself to the large section, Luke ix. 51 to xix. 27. This contains some of the most choice part of the gospel—for example, the parables of the Prodigal Son, and the Good Samaritan. It can scarcely have come from Matthew's *Logia*, for it is not likely that the author of the first gospel would not have made use of so large an amount of the very best gospel narrative and teaching if he had found it available. We have to thank Luke's diligent search after information for the discovery of this precious lode of gold. It has been all assigned to what is called 'the Perean' ministry, that is to say, to our Lord's ministry in Perea during his last journey up to Jerusalem. But a careful examination

of this section shews that it cannot all be contained in that one stage in our Lord's life. Some of its incidents belong to Galilee. Probably Luke has here placed many incidents and teachings, the exact localities and times of which he does not know. Still the thread of narrative on which he has hung them is the last journey up to Jerusalem.

V. Arrangement.

In his preface Luke professes his intention to write his statements 'in order' (i. 3), and it is evident that he aims at a chronological order. He gives certain dates, and these follow in succession of time. Moreover, the main structure of the book is obviously chronological. We have the infancy narratives, the baptism, the early ministry, the later ministry, the passion and death, the resurrection—all in due succession of time. Nevertheless, it is not safe to assume that all the details are arranged in the order of their occurrence. With a variety of information gathered from several quarters, Luke could not have known of the dates of everything he recorded. Therefore we cannot venture to correct the order in Matthew and Mark, where they differ from Luke, by that in the third gospel. Two special features of the plan of this gospel may be observed. The first is its completeness. Luke traces 'all things accurately from the first.' If he was using Mark, but ignorant of our Matthew, he might mean that he was going back further than our second gospel, which begins with the ministry of John the Baptist. Luke is able to commence before the birth of Jesus and John, and he carries his gospel down to the end of the resurrection period, while Mark concludes at the empty tomb [1].

The second special feature in the arrangement of

[1] It is generally allowed by textual critics that Mark xvi. 9-20 is not genuine.

Luke's gospel is the connexion of the sayings of Jesus with the occasions on which they arose. Thus, while Matthew contains great blocks of continuous teaching, in Luke the teaching is more mixed up with narrative out of which it is seen to spring. For instance, the Lord's Prayer in Matthew (vi. 9–13) occurs as part of the Sermon on the Mount, but in Luke (xi. 1–4) it is given by Jesus because his disciples, having watched him in prayer, have asked him to teach them to pray.

VI. Purpose and Object.

The primary purpose of the gospel is stated in the preface, where the author says that he is writing that Theophilus may 'know the certainty concerning things wherein' he was instructed (i. 4). That is to say, the object aimed at is the imparting of sure and certain information. Luke desires to set out an historical statement of facts, the fundamental facts of the gospel story. There is no reason to doubt the straightforward simplicity of this intention, though it has been argued by Baur that the writer, approaching his subject from the Pauline standpoint, wished to reconcile Paulinism with the more Jewish type of Christianity, just as the author of the first gospel—according to Baur—approached his subject from the Jewish standpoint, with the object of effecting the same reconciliation. Thus a doctrinal tendency was said to dominate the book. But this view has been exploded. Pfleiderer considers that both the gospel and the Acts were written by Luke to conciliate the Roman government. But it is going out of our way to look for these subtle motives when the author has stated his purpose distinctly, and his books bear out his own description of their object. This, however, may be said further. The gospel, though dedicated to one man, Theophilus—according to a common custom of the time—is evidently intended for the public, or, at all

events, more especially for such persons as Theophilus might represent—friendly Gentiles, in order that they might be more fully instructed in the facts of our Lord's life. Thus it is especially the gospel which introduces the facts and truths of the gospel to the outside world, though among readers who are not antagonistic to it.

VII. Date of Composition.

The evidence for the early existence of the book will not allow us to date it much later than the end of the first century; and if Luke wrote it we cannot suppose that, even if he postponed his work to extreme old age, he would have lived to carry it out—with the addition of Acts—beyond that time. The chief reason for attempting to place it so late lies in the notion that Luke made use of Josephus. But on the other hand it is said that Luke contradicts Josephus. If that were the case, we should rather suppose that he did not know that writer, and was relying on independent authority. The discussion of this subject belongs to the study of Acts. In favour of an earlier date, we have first the great improbability that Luke would postpone his task for so many years after the times to which it refers. Then there are indications of a comparatively early age in the text itself. Thus the name 'Christ' is here used as the official title of the 'Messiah—as '*the* Christ' the expected deliverer, not as a personal name for Jesus. But very soon it came to be thus employed—as we have it in Paul's epistles—'Jesus Christ,' 'Christ Jesus,' and simply 'Christ.' Then Luke rarely calls Jesus 'the Lord,' though this also became a common designation in early times.

On the other hand, the work cannot be dated very early. We must allow time for the other attempts referred to in the preface. The chief reason for fixing on an extremely early date is the supposition that the conclusion of Acts with the imprisonment of Paul points

to the work having been composed at that time, and just written up to date; so that, since the gospel was written before Acts, the time of its composition must be pushed still further back. But this view of the origin of Acts cannot be maintained. The chief reason for a somewhat later date is found in the gospel references to the siege and destruction of Jerusalem. When Luke's definite language on this subject is compared with the much vaguer expressions in Matthew and Mark concerning the coming troubles, a marked contrast may be observed. It is Luke, and he only, who mentions the order to slay the nobleman's enemies who would not have him reign over them (xix. 27), and gives the warning words of Jesus to the women of Jerusalem (xxiii. 27–31). The most striking difference comes out in the parallel accounts of the eschatological discourse. First, Luke gives very definite statements concerning the fate of Jerusalem—'and they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (xxi. 24). Secondly, he separates this fate of Jerusalem from the general judgement at the end of the world. In the first and second gospels these two things seem to be quite blended together so as to form one occurrence. But here we have the indefinite period, called 'the times of the Gentiles,' inserted between them. Then Luke omits the hint, 'let him that readeth understand,' which we have in Matthew (xxiv. 15) and Mark (xiii. 14); and he must have seen it in the latter gospel. It was no longer needed after the prophecy had been interpreted by events. Now the destruction of Jerusalem took place in A. D. 70. Thus we are led to place the composition of the gospel after that date. But the reasons for a comparatively early date forbid us to go much later. Thus we come to the decade from A. D. 70 to A. D. 80 as the probable date. Most of the latest writers of importance on this subject—such as Dr. Zahn,

Dr. Plummer, and the Rev. Arthur Wright—argue for this period. It is impossible to determine where the gospel was written.

VIII. Literature.

Besides the books that serve for all the gospels named in the volume on Matthew, the following on Luke are especially useful.

Plummer, *Commentary* (International Commentary).
Godet, „
Meyer, „
Farrar, „ (Cambridge Bible).
Plumptre, „ (Cassell's Commentary for Schools).
A. Wright, *St. Luke's Gospel in Greek.*

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THE GOSPEL ACCORDING TO ST. LUKE

AUTHORIZED VERSION

THE GOSPEL ACCORDING TO

ST. LUKE

Luke's preface.

1 FORASMUCH as many have taken in hand to set
forth in order a declaration of those things which
2 are most surely believed among us, even as they
delivered them unto us, which from the beginning
3 were eyewitnesses, and ministers of the word; it
seemed good to me also, having had perfect under-
standing of all things from the very first, to write
unto thee in order, most excellent Theophilus,
4 that thou mightest know the certainty of those
things, wherein thou hast been instructed.

Zacharias and Elisabeth.

5 THERE was in the days of Herod, the king of
Judæa, a certain priest named Zacharias, of the
course of Abia: and his wife *was* of the daughters
6 of Aaron, and her name *was* Elisabeth. And they
were both righteous before God, walking in all
the commandments and ordinances of the Lord
7 blameless. And they had no child, because that
Elisabeth was barren, and they both were *now*
well stricken in years.

Zacharias' vision.

8 And it came to pass, that while he executed the
priest's office before God in the order of his course,

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according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

9 10 11 12 13 14 15 16 17 18 19 20 21

22 And when he came out, he could not speak unto
them: and they perceived that he had seen a vision
in the temple: for he beckoned unto them, and
23 remained speechless. And it came to pass, that,
as soon as the days of his ministration were ac-
24 complished, he departed to his own house. And
after those days his wife Elisabeth conceived, and
25 hid herself five months, saying, Thus hath the Lord
dealt with me in the days wherein he looked on
me, to take away my reproach among men.

The Annunciation.

26 And in the sixth month the angel Gabriel was
sent from God unto a city of Galilee, named
27 Nazareth, to a virgin espoused to a man whose
name was Joseph, of the house of David; and the
28 virgin's name *was* Mary. And the angel came in
unto her, and said, Hail, *thou that art* highly
favoured, the Lord *is* with thee: blessed *art* thou
29 among women. And when she saw *him*, she was
troubled at his saying, and cast in her mind what
30 manner of salutation this should be. And the
angel said unto her, Fear not, Mary: for thou hast
31 found favour with God. And, behold, thou shalt
conceive in thy womb, and bring forth a son, and
32 shalt call his name JESUS. He shall be great, and
shall be called the Son of the Highest: and the
Lord God shall give unto him the throne of his father
33 David: and he shall reign over the house of Jacob
for ever; and of his kingdom there shall be no end.
34 Then said Mary unto the angel, How shall this be,
35 seeing I know not a man? And the angel answered
and said unto her, The Holy Ghost shall come
upon thee, and the power of the Highest shall
overshadow thee: therefore also that holy thing

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which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she 36
hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. 37
And Mary said, Behold the handmaid of the Lord; 38
be it unto me according to thy word. And the angel departed from her.

Mary's visit to Elisabeth.

And Mary arose in those days, and went into the 39
hill country with haste, into a city of Juda; and 40
entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisa- 41
beth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, 42
and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* 43
this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy 44
salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed *is* she that 45
believed: for there shall be a performance of those things which were told her from the Lord. And 46
Mary said,

The 'Magnificat.'

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour. 47
For he hath regarded the low estate of his 48
handmaiden: for, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great 49
things; and holy *is* his name.
And his mercy *is* on them that fear him from 50
generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
52 He hath put down the mighty from *their* seats, and exalted them of low degree.
53 He hath filled the hungry with good things; and the rich he hath sent empty away.
54 He hath holpen his servant Israel, in remembrance of *his* mercy;
55 As he spake to our fathers, to Abraham, and to his seed for ever.
56 And Mary abode with her about three months, and returned to her own house.

Birth and naming of John.

57 Now Elisabeth's full time came that she should
58 be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they
59 rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of
60 his father. And his mother answered and said,
61 Not *so;* but he shall be called John. And they said unto her, There is none of thy kindred that
62 is called by this name. And they made signs to
63 his father, how he would have him called. And he asked for a writing table, and wrote, saying,
64 His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue
65 *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all
66 the hill country of Judæa. And all they that heard *them* laid *them* up in their hearts, saying, What

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manner of child shall this be! And the hand of the Lord was with him.

The Song of Zacharias.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Birth of Jesus.

2 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all 2 the world should be taxed. (*And* this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own 4 city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he 5 was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great 6 with child. And so it was, that, while they were there, the days were accomplished that she should 7 be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The Bethlehem shepherds.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock 9 by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round 10 about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be 11 to all people. For unto you is born this day in the city of David a Saviour, which is Christ the 12 Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying 13 in a manger. And suddenly there was with the angel a multitude of the heavenly host praising 14 God, and saying, Glory to God in the highest, and

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on earth peace, good will toward men. And it 15
came to pass, as the angels were gone away from
them into heaven, the shepherds said one to an-
other, Let us now go even unto Bethlehem, and
see this thing which is come to pass, which the
Lord hath made known unto us. And they came 16
with haste, and found Mary, and Joseph, and the
babe lying in a manger. And when they had seen 17
it, they made known abroad the saying which was
told them concerning this child. And all they that 18
heard *it* wondered at those things which were told
them by the shepherds. But Mary kept all these 19
things, and pondered *them* in her heart. And the 20
shepherds returned, glorifying and praising God for
all the things that they had heard and seen, as it
was told unto them.

The Circumcision and the Presentation.

And when eight days were accomplished for the 21
circumcising of the child, his name was called
JESUS, which was so named of the angel before
he was conceived in the womb.

And when the days of her purification according 22
to the law of Moses were accomplished, they
brought him to Jerusalem, to present *him* to the
Lord; (as it is written in the law of the Lord, 23
Every male that openeth the womb shall be called
holy to the Lord;) and to offer a sacrifice according 24
to that which is said in the law of the Lord, A pair

Simeon and Anna.

of turtle-doves, or two young pigeons. And, be- 25
hold, there was a man in Jerusalem, whose name
was Simeon; and the same man *was* just and
devout, waiting for the consolation of Israel: and
the Holy Ghost was upon him. And it was re- 26
vealed unto him by the Holy Ghost, that he should

not see death, before he had seen the Lord's
27 Christ. And he came by the Spirit into the
temple: and when the parents brought in the child
Jesus, to do for him after the custom of the law,
28 then took he him up in his arms, and blessed God,
and said,

29 Lord, now lettest thou thy servant depart in
peace, according to thy word:
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of
all people;
32 A light to lighten the Gentiles, and the glory
of thy people Israel.

33 And Joseph and his mother marvelled at those
34 things which were spoken of him. And Simeon
blessed them, and said unto Mary his mother,
Behold, this *child* is set for the fall and rising
again of many in Israel; and for a sign which
35 shall be spoken against; (yea, a sword shall pierce
through thy own soul also,) that the thoughts of
36 many hearts may be revealed. And there was
one Anna, a prophetess, the daughter of Phanuel,
of the tribe of Aser: she was of a great age, and
had lived with an husband seven years from her
37 virginity; and she *was* a widow of about fourscore
and four years, which departed not from the temple,
but served *God* with fastings and prayers night and
38 day. And she coming in that instant gave thanks
likewise unto the Lord, and spake of him to all
them that looked for redemption in Jerusalem.

39 And when they had performed all things
according to the law of the Lord, they returned
40 into Galilee, to their own city Nazareth. And the

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child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

The boy Jesus in the temple.

Now his parents went to Jerusalem every year 4
at the feast of the passover. And when he was 4
twelve years old, they went up to Jerusalem after
the custom of the feast. And when they had 4
fulfilled the days, as they returned, the child Jesus
tarried behind in Jerusalem; and Joseph and his
mother knew not *of it*. But they, supposing him to 4
have been in the company, went a day's journey;
and they sought him among *their* kinsfolk and
acquaintance. And when they found him not, 4
they turned back again to Jerusalem, seeking him.
And it came to pass, that after three days they 4
found him in the temple, sitting in the midst of
the doctors, both hearing them, and asking them
questions. And all that heard him were astonished 4
at his understanding and answers. And when they 4
saw him, they were amazed: and his mother said
unto him, Son, why hast thou thus dealt with us?
behold, thy father and I have sought thee sorrowing.
And he said unto them, How is it that ye sought 4
me? wist ye not that I must be about my Father's
business? And they understood not the saying 5
which he spake unto them. And he went down 5
with them, and came to Nazareth, and was subject
unto them: but his mother kept all these sayings
in her heart. And Jesus increased in wisdom and 5
stature, and in favour with God and man.

Mission of John the Baptist.

Now in the fifteenth year of the reign of Ti- 1
berius Cæsar, Pontius Pilate being governor of
Judæa, and Herod being tetrarch of Galilee, and
his brother Philip tetrarch of Ituræa and of the

region of Trachonitis, and Lysanias the tetrarch Chap. 3
2 of Abilene, Annas and Caiaphas being the high
priests, the word of God came unto John the son
3 of Zacharias in the wilderness. And he came into
all the country about Jordan, preaching the baptism
4 of repentance for the remission of sins; as it is
written in the book of the words of Esaias the
prophet, saying, The voice of one crying in the
wilderness, Prepare ye the way of the Lord, make
5 his paths straight. Every valley shall be filled,
and every mountain and hill shall be brought low;
and the crooked shall be made straight, and the
6 rough ways *shall be* made smooth; and all flesh
7 shall see the salvation of God. Then said he to John's preaching.
the multitude that came forth to be baptized of
him, O generation of vipers, who hath warned
8 you to flee from the wrath to come? Bring forth
therefore fruits worthy of repentance, and begin
not to say within yourselves, We have Abraham to
our father: for I say unto you, That God is able
of these stones to raise up children unto Abraham.
9 And now also the axe is laid unto the root of the
trees: every tree therefore which bringeth not forth
good fruit is hewn down, and cast into the fire.
10 And the people asked him, saying, What shall we
11 do then? He answereth and saith unto them, He
that hath two coats, let him impart to him that
hath none; and he that hath meat, let him do
12 likewise. Then came also publicans to be baptized,
and said unto him, Master, what shall we do?
13 And he said unto them, Exact no more than that
14 which is appointed you. And the soldiers likewise
demanded of him, saying, And what shall we do?

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And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

John's announcement of Christ.

Imprisonment of John.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Baptism of Jesus.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, which was *the son* of Mattathias,

The genealogy.

which was *the son* of Semei, which was *the son* of Chap. 3
27 Joseph, which was *the son* of Juda, which was *the*
son of Joanna, which was *the son* of Rhesa, which
was *the son* of Zorobabel, which was *the son* of
28 Salathiel, which was *the son* of Neri, which was *the*
son of Melchi, which was *the son* of Addi, which
was *the son* of Cosam, which was *the son* of Elmo-
29 dam, which was *the son* of Er, which was *the son*
of Jose, which was *the son* of Eliezer, which was
the son of Jorim, which was *the son* of Matthat,
30 which was *the son* of Levi, which was *the son* of
Simeon, which was *the son* of Juda, which was *the*
son of Joseph, which was *the son* of Jonan, which
31 was *the son* of Eliakim, which was *the son* of Melea,
which was *the son* of Menan, which was *the son* of
Mattatha, which was *the son* of Nathan, which was
32 *the son* of David, which was *the son* of Jesse, which
was *the son* of Obed, which was *the son* of Booz,
which was *the son* of Salmon, which was *the son* of
33 Naasson, which was *the son* of Aminadab, which
was *the son* of Aram, which was *the son* of Esrom,
which was *the son* of Phares, which was *the son* of
34 Juda, which was *the son* of Jacob, which was *the*
son of Isaac, which was *the son* of Abraham, which
was *the son* of Thara, which was *the son* of Nachor,
35 which was *the son* of Saruch, which was *the son* of
Ragau, which was *the son* of Phalec, which was *the*
36 *son* of Heber, which was *the son* of Sala, which
was *the son* of Cainan, which was *the son* of Ar-
phaxad, which was *the son* of Sem, which was *the*
37 *son* of Noe, which was *the son* of Lamech, which was
the son of Mathusala, which was *the son* of Enoch,
which was *the son* of Jared, which was *the son* of

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Maleleel, which was *the son* of Cainan, which was 38
the son of Enos, which was *the son* of Seth, which
was *the son* of Adam, which was *the son* of God.

The Temptation.

And Jesus being full of the Holy Ghost returned 4
from Jordan, and was led by the Spirit into the
wilderness, being forty days tempted of the devil. 2
And in those days he did eat nothing: and when
they were ended, he afterward hungered. And the 3
devil said unto him, If thou be the Son of God,
command this stone that it be made bread. And 4
Jesus answered him, saying, It is written, That
man shall not live by bread alone, but by every
word of God. And the devil, taking him up into 5
an high mountain, shewed unto him all the king-
doms of the world in a moment of time. And 6
the devil said unto him, All this power will I give
thee, and the glory of them: for that is delivered
unto me; and to whomsoever I will I give it. If 7
thou therefore wilt worship me, all shall be thine.
And Jesus answered and said unto him, Get thee 8
behind me, Satan: for it is written, Thou shalt
worship the Lord thy God, and him only shalt
thou serve. And he brought him to Jerusalem, 9
and set him on a pinnacle of the temple, and said
unto him, If thou be the Son of God, cast thyself
down from hence: for it is written, He shall give 10
his angels charge over thee, to keep thee: and in 11
their hands they shall bear thee up, lest at any
time thou dash thy foot against a stone. And 12
Jesus answering said unto him, It is said, Thou
shalt not tempt the Lord thy God. And when the 13
devil had ended all the temptation, he departed
from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him 15 through all the region round about. And he taught in their synagogues, being glorified of all.

Chap. 4

Jesus in Galilee.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up 17 for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where 18 it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty 19 them that are bruised, to preach the acceptable 20 year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the syna- 21 gogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled 22 in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this 23 Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Caper- 24 naum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted 25 in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the

Jesus at Nazareth.

Chap. 4

land; but unto none of them was Elias sent, save 26
unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in 27
the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And 28
all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and 29
thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he 30
passing through the midst of them went his way,

The demoniac in the synagogue.

And came down to Capernaum, a city of Galilee, 31
and taught them on the sabbath days. And they 32
were astonished at his doctrine: for his word was with power. And in the synagogue there was a 33
man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; 34
what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus 35
rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among 36
themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him 37
went out into every place of the country round about.

Simon's wife's mother.

And he arose out of the synagogue, and entered 38
into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked 39

the fever; and it left her: and immediately she arose and ministered unto them. Chap. 4

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, 41 and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ. Evening cures.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should 43 not depart from them. And he said unto them, I must preach the kingdom of God to other cities 44 also: for therefore am I sent. And he preached in the synagogues of Galilee. Jesus in a desert place.

5 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by 2 the lake of Gennesaret, and saw two ships standing 3 by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people 4 out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and 5 let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless 6 at thy word I will let down the net. And when they had this done, they inclosed a great multitude 7 of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, The call of Simon.

Chap. 5

that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down 8
at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, 9
and all that were with him, at the draught of the fishes which they had taken: and so *was* also James, 10
and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
And when they had brought their ships to land, 11
they forsook all, and followed him.

The cure of a leper.

And it came to pass, when he was in a certain 12
city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And 13
he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell 14
no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so 15
much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he 16
withdrew himself into the wilderness, and prayed.

The paralytic let down through the roof.

And it came to pass on a certain day, as he was 17
teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.
And, behold, men brought in a bed a man which 18
was taken with a palsy: and they sought *means* to

19 bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.
20 And when he saw their faith, he said unto him,
21 Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can for-
22 give sins, but God alone? But when Jesus perceived their thoughts he answering said unto them, What
23 reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up
24 and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine
25 house. And immediately he rose up before them, and took up that whereon he lay, and departed to
26 his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Levi and the publicans.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of cus-
28 tom: and he said unto him, Follow me. And he
29 left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others
30 that sat down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sin-
31 ners? And Jesus answering said unto them, They

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that are whole need not a physician; but they that
are sick. I came not to call the righteous, but 32
sinners to repentance.

Christ's disciples not fasting.

And they said unto him, Why do the disciples 33
of John fast often, and make prayers, and likewise
the disciples of the Pharisees; but thine eat and
drink? And he said unto them, Can ye make 34
the children of the bridechamber fast, while the
bridegroom is with them? But the days will come, 35
when the bridegroom shall be taken away from
them, and then shall they fast in those days. And 36
he spake also a parable unto them; No man put-
teth a piece of a new garment upon an old; if
otherwise, then both the new maketh a rent, and
the piece that was *taken* out of the new agreeth
not with the old. And no man putteth new wine 37
into old bottles; else the new wine will burst the
bottles, and be spilled, and the bottles shall perish.
But new wine must be put into new bottles; and 38
both are preserved. No man also having drunk 39
old *wine* straightway desireth new: for he saith,
The old is better.

Plucking corn on the sabbath.

And it came to pass on the second sabbath 6
after the first, that he went through the corn fields;
and his disciples plucked the ears of corn, and did
eat, rubbing *them* in *their* hands. And certain of 2
the Pharisees said unto them, Why do ye that
which is not lawful to do on the sabbath days?
And Jesus answering them said, Have ye not read 3
so much as this, what David did, when himself was
an hungred, and they which were with him; how 4
he went into the house of God, and did take and
eat the shewbread, and gave also to them that

were with him; which it is not lawful to eat but
5 for the priests alone? And he said unto them,
That the Son of man is Lord also of the sabbath.

Curing a man's withered hand on the sabbath.

6 And it came to pass also on another sabbath,
that he entered into the synagogue and taught:
and there was a man whose right hand was withered.
7 And the scribes and Pharisees watched him,
whether he would heal on the sabbath day; that
8 they might find an accusation against him. But
he knew their thoughts, and said to the man which
had the withered hand, Rise up, and stand forth
in the midst. And he arose and stood forth.
9 Then said Jesus unto them, I will ask you one
thing; Is it lawful on the sabbath days to do good,
o or to do evil? to save life, or to destroy *it?* And
looking round about upon them all, he said unto
the man, Stretch forth thy hand. And he did so:
1 and his hand was restored whole as the other. And
they were filled with madness; and communed
one with another what they might do to Jesus.

The choice of the Twelve.

2 And it came to pass in those days, that he went
out into a mountain to pray, and continued all
3 night in prayer to God. And when it was day, he
called *unto him* his disciples: and of them he chose
4 twelve, whom also he named apostles; Simon,
(whom he also named Peter,) and Andrew his
5 brother, James and John, Philip and Bartholomew,
Matthew and Thomas, James the *son* of Alphæus,
6 and Simon called Zelotes, and Judas *the brother*
of James, and Judas Iscariot, which also was the
7 traitor. And he came down with them, and stood
in the plain, and the company of his disciples, and
a great multitude of people out of all Judæa and

Chap. 6

Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with 18
unclean spirits: and they were healed. And the 19
whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

The Beatitudes and Lamentations.

And he lifted up his eyes on his disciples, and 20
said, Blessed *be ye* poor: for your's is the kingdom of God. Blessed *are ye* that hunger now: for ye 21
shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye, when men shall 22
hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Re- 23
joice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets. But 24
woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for 25
ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when 26
all men shall speak well of you! for so did their

On loving our enemies, being merciful and generous.

fathers to the false prophets. But I say unto you 27
which hear, Love your enemies, do good to them which hate you, bless them that curse you, and 28
pray for them which despitefully use you. And 29
unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to every 30
man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye 31
would that men should do to you, do ye also to them likewise. For if ye love them which love 32

you, what thank have ye? for sinners also love
3 those that love them. And if ye do good to them
which do good to you, what thank have ye? for
4 sinners also do even the same. And if ye lend *to*
them of whom ye hope to receive, what thank have
ye? for sinners also lend to sinners, to receive as
5 much again. But love ye your enemies, and do
good, and lend, hoping for nothing again; and
your reward shall be great, and ye shall be the
children of the Highest: for he is kind unto the
6 unthankful and *to* the evil. Be ye therefore mer-
7 ciful, as your Father also is merciful. Judge not,
and ye shall not be judged: condemn not, and ye
shall not be condemned: forgive, and ye shall be
8 forgiven: give, and it shall be given unto you;
good measure, pressed down, and shaken together,
and running over, shall men give into your bosom.
For with the same measure that ye mete withal it
9 shall be measured to you again. And he spake a
parable unto them, Can the blind lead the blind?
10 shall they not both fall into the ditch? The dis-
ciple is not above his master: but every one that
11 is perfect shall be as his master. And why be-
holdest thou the mote that is in thy brother's eye,
but perceivest not the beam that is in thine own
12 eye? Either how canst thou say to thy brother,
Brother, let me pull out the mote that is in thine
eye, when thou thyself beholdest not the beam that
is in thine own eye? Thou hypocrite, cast out first
the beam out of thine own eye, and then shalt
thou see clearly to pull out the mote that is in thy
13 brother's eye. For a good tree bringeth not forth
corrupt fruit; neither doth a corrupt tree bring

On blind guides, the mote and the beam, trees and their fruit.

Chap. 6

forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The two houses.

A centurion's servant cured.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent

friends to him, saying unto him, Lord, trouble not
thyself: for I am not worthy that thou shouldest
7 enter under my roof: wherefore neither thought
I myself worthy to come unto thee: but say in
8 a word, and my servant shall be healed. For
I also am a man set under authority, having under
me soldiers, and I say unto one, Go, and he
goeth; and to another, Come, and he cometh;
and to my servant, Do this, and he doeth *it*.
9 When Jesus heard these things, he marvelled at
him, and turned him about, and said unto the
people that followed him, I say unto you, I have
10 not found so great faith, no, not in Israel. And
they that were sent, returning to the house, found
the servant whole that had been sick.

The widow's son at Nain.

11 And it came to pass the day after, that he went
into a city called Nain; and many of his disciples
12 went with him, and much people. Now when he
came nigh to the gate of the city, behold, there
was a dead man carried out, the only son of his
mother, and she was a widow: and much people
13 of the city was with her. And when the Lord
saw her, he had compassion on her, and said unto
14 her, Weep not. And he came and touched the
bier: and they that bare *him* stood still. And he
15 said, Young man, I say unto thee, Arise. And
he that was dead sat up, and began to speak.
16 And he delivered him to his mother. And there
came a fear on all: and they glorified God, saying,
That a great prophet is risen up among us; and,
17 That God hath visited his people. And this
rumour of him went forth throughout all Judæa,
and throughout all the region round about.

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John the Baptist's message.

And the disciples of John shewed him of all 18
these things. And John calling *unto him* two of his 19
disciples sent *them* to Jesus, saying, Art thou he
that should come? or look we for another? When 20
the men were come unto him, they said, John
Baptist hath sent us unto thee, saying, Art thou
he that should come? or look we for another?
And in that same hour he cured many of *their* 21
infirmities and plagues, and of evil spirits; and
unto many *that were* blind he gave sight. Then 22
Jesus answering said unto them, Go your way,
and tell John what things ye have seen and heard;
how that the blind see, the lame walk, the lepers
are cleansed, the deaf hear, the dead are raised,
to the poor the gospel is preached. And blessed 23
is *he*, whosoever shall not be offended in me.

The character of John the Baptist.

And when the messengers of John were departed, 24
he began to speak unto the people concerning
John, What went ye out into the wilderness for to
see? A reed shaken with the wind? But what 25
went ye out for to see? A man clothed in soft
raiment? Behold, they which are gorgeously
apparelled, and live delicately, are in kings' courts.
But what went ye out for to see? A prophet? Yea, 26
I say unto you, and much more than a prophet.
This is *he*, of whom it is written, Behold, I send 27
my messenger before thy face, which shall prepare
thy way before thee. For I say unto you, Among 28
those that are born of women there is not a greater
prophet than John the Baptist: but he that is least
in the kingdom of God is greater than he. And 29
all the people that heard *him*, and the publicans,
justified God, being baptized with the baptism of

30 John. But the Pharisees and lawyers rejected
the counsel of God against themselves, being not
31 baptized of him. And the Lord said, Whereunto
then shall I liken the men of this generation? and
32 to what are they like? They are like unto children
sitting in the marketplace, and calling one to
another, and saying, We have piped unto you,
and ye have not danced; we have mourned to
33 you, and ye have not wept. For John the Baptist
came neither eating bread nor drinking wine; and
34 ye say, He hath a devil. The Son of man is
come eating and drinking; and ye say, Behold
a gluttonous man, and a winebibber, a friend of
35 publicans and sinners! But wisdom is justified
of all her children.

A perverse generation.

36 And one of the Pharisees desired him that he
would eat with him. And he went into the
37 Pharisee's house, and sat down to meat. And,
behold, a woman in the city, which was a sinner,
when she knew that *Jesus* sat at meat in the
Pharisee's house, brought an alabaster box of
38 ointment, and stood at his feet behind *him*
weeping, and began to wash his feet with tears,
and did wipe *them* with the hairs of her head,
and kissed his feet, and anointed *them* with the
39 ointment. Now when the Pharisee which had
bidden him saw *it*, he spake within himself,
saying, This man, if he were a prophet, would
have known who and what manner of woman *this*
40 *is* that toucheth him: for she is a sinner. And
Jesus answering said unto him, Simon, I have
somewhat to say unto thee. And he saith, Master,
41 say on. There was a certain creditor which had

The penitent.

Chap. 7

two debtors: the one owed five hundred pence,
and the other fifty. And when they had nothing 42
to pay, he frankly forgave them both. Tell me
therefore, which of them will love him most?
Simon answered and said, I suppose that *he*, to 43
whom he forgave most. And he said unto him,
Thou hast rightly judged. And he turned to the 44
woman, and said unto Simon, Seest thou this
woman? I entered into thine house, thou gavest
me no water for my feet: but she hath washed
my feet with tears, and wiped *them* with the hairs
of her head. Thou gavest me no kiss: but this 45
woman since the time I came in hath not ceased
to kiss my feet. My head with oil thou didst not 46
anoint: but this woman hath anointed my feet
with ointment. Wherefore I say unto thee, Her 47
sins, which are many, are forgiven; for she loved
much: but to whom little is forgiven, *the same*
loveth little. And he said unto her, Thy sins are 48
forgiven. And they that sat at meat with him 49
began to say within themselves, Who is this that
forgiveth sins also? And he said to the woman, 50
Thy faith hath saved thee; go in peace.

Ministering women.

8 And it came to pass afterward, that he went
throughout every city and village, preaching and
shewing the glad tidings of the kingdom of God:
and the twelve *were* with him, and certain women, 2
which had been healed of evil spirits and in-
firmities, Mary called Magdalene, out of whom
went seven devils, and Joanna the wife of Chuza 3
Herod's steward, and Susanna, and many others,
which ministered unto him of their substance.

And when much people were gathered together, 4

and were come to him out of every city, he spake Chap. 8
5 by a parable: A sower went out to sow his seed: The parable of the Sower.
and as he sowed, some fell by the way side; and
it was trodden down, and the fowls of the air
6 devoured it. And some fell upon a rock; and
as soon as it was sprung up, it withered away,
7 because it lacked moisture. And some fell among
thorns; and the thorns sprang up with it, and
8 choked it. And other fell on good ground, and
sprang up, and bare fruit an hundredfold. And
when he had said these things, he cried, He that
9 hath ears to hear, let him hear. And his disciples The parable explained.
asked him, saying, What might this parable be?
10 And he said, Unto you it is given to know the
mysteries of the kingdom of God: but to others
in parables; that seeing they might not see, and
11 hearing they might not understand. Now the
parable is this: The seed is the word of God.
12 Those by the way side are they that hear; then
cometh the devil, and taketh away the word out
of their hearts, lest they should believe and be
13 saved. They on the rock *are they*, which, when
they hear, receive the word with joy; and these
have no root, which for a while believe, and in
14 time of temptation fall away. And that which fell
among thorns are they, which, when they have
heard, go forth, and are choked with cares and
riches and pleasures of *this* life, and bring no fruit
15 to perfection. But that on the good ground are
they, which in an honest and good heart, having
heard the word, keep *it*, and bring forth fruit with
patience.

16 No man, when he hath lighted a candle, The lamp.

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covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing 17
is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore how ye hear: for 18
whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Christ's mother and brothers.

Then came to him *his* mother and his brethren, 19
and could not come at him for the press. And it 20
was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My 21
mother and my brethren are these which hear the word of God, and do it.

Jesus in the storm.

Now it came to pass on a certain day, that he 22
went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they 23
sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to 24
him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is 25
your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

The demons and the swine.

And they arrived at the country of the Gadarenes, 26
which is over against Galilee. And when he went 27

forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the
28 tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God
29 most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the
30 devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion:
31 because many devils were entered into him. And they besought him that he would not command
32 them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them
33 to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep
34 place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.
35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were
36 afraid. They also which saw *it* told them by what means he that was possessed of the devils was
37 healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great

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fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

38 39

Jairus.

And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath

40 41 42 43 44 45 46 47 48

The woman who touched the border of Christ's garment.

49 made thee whole; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is 50 dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: 51 believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and 52 the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; 53 she is not dead, but sleepeth. And they laughed 54 him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, 55 and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he 56 commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

Chap. 8

The raising of Jairus' daughter.

9 Then he called his twelve disciples together, and gave them power and authority over all devils, and 2 to cure diseases. And he sent them to preach 3 the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither 4 money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and 5 thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

The commission of the Twelve.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that

Herod's perplexity.

Chap. 9

it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and 8
of others, that one of the old prophets was risen again. And Herod said, John have I beheaded: 9
but who is this, of whom I hear such things? And he desired to see him.

The loaves and fishes.

And the apostles, when they were returned, told 10
him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the 11
people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear 12
away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And 13
they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand 14
men. And he said to his disciples, Make them sit down by fifties in a company. And they did 15
so, and made them all sit down. Then he took 16
the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And 17
they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

The great confession and the

And it came to pass, as he was alone praying, 18
his disciples were with him: and he asked them,

19 saying, Whom say the people that I am? They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets
20 is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ
21 of God. And he straitly charged them, and com-
22 manded *them* to tell no man that thing; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Chap. 9 doctrine of the cross.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his
24 cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose
25 his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole
26 world, and lose himself, or be cast away? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his*
27 Father's, and of the holy angels. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James,
29 and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered,
30 and his raiment *was* white *and* glistering. And, behold, there talked with him two men, which
31 were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish
32 at Jerusalem. But Peter and they that were with

The Transfiguration.

Chap. 9

him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they 33
departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he 34
thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, 35
saying, This is my beloved Son: hear him. And 36
when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

The disciples' failure.

And it came to pass, that on the next day, when 37
they were come down from the hill, much people met him. And, behold, a man of the company 38
cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit 39
taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought 40
thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse 41
generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet 42
a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power 43
of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into your ears: 44

for the Son of man shall be delivered into the
45 hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The little child and the unattached disciple.

46 Then there arose a reasoning among them, which
47 of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set
48 him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad
50 him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

Our Lord rejected by a Samaritan village.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his
52 face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village
53 of the Samaritans, to make ready for him. And they did not receive him, because his face was as
54 though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?
55 But he turned, and rebuked them, and said, Ye
56 know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

Three doubtful disciples.

57 And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow

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thee whithersoever thou goest. And Jesus said 58
unto him, Foxes have holes, and birds of the air
have nests; but the Son of man hath not where to
lay *his* head. And he said unto another, Follow me. 59
But he said, Lord, suffer me first to go and bury my
father. Jesus said unto him, Let the dead bury 60
their dead: but go thou and preach the kingdom
of God. And another also said, Lord, I will follow 61
thee; but let me first go bid them farewell, which
are at home at my house. And Jesus said unto 62
him, No man, having put his hand to the plough,
and looking back, is fit for the kingdom of God.

The Seventy.

After these things the Lord appointed other 10
seventy also, and sent them two and two before his
face into every city and place, whither he himself
would come. Therefore said he unto them, The 2
harvest truly *is* great, but the labourers *are* few: pray
ye therefore the Lord of the harvest, that he would
send forth labourers into his harvest. Go your 3
ways: behold, I send you forth as lambs among
wolves. Carry neither purse, nor scrip, nor shoes: 4
and salute no man by the way. And into what- 5
soever house ye enter, first say, Peace *be* to this
house. And if the son of peace be there, your 6
peace shall rest upon it: if not, it shall turn to you
again. And in the same house remain, eating and 7
drinking such things as they give: for the labourer
is worthy of his hire. Go not from house to house.
And into whatsoever city ye enter, and they receive 8
you, eat such things as are set before you: and 9
heal the sick that are therein, and say unto them,
The kingdom of God is come nigh unto you. But 10
into whatsoever city ye enter, and they receive you

not, go your ways out into the streets of the same,
11 and say, Even the very dust of your city, which
cleaveth on us, we do wipe off against you: not-
withstanding be ye sure of this, that the kingdom
12 of God is come nigh unto you. But I say unto
you, that it shall be more tolerable in that day
13 for Sodom, than for that city. Woe unto thee,
Chorazin! woe unto thee, Bethsaida! for if the
mighty works had been done in Tyre and Sidon,
which have been done in you, they had a great
while ago repented, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon
15 at the judgment, than for you. And thou, Caper-
naum, which art exalted to heaven, shalt be thrust
16 down to hell. He that heareth you heareth me;
and he that despiseth you despiseth me; and he
that despiseth me despiseth him that sent me.

The return of the Seventy.

17 And the seventy returned again with joy, saying,
Lord, even the devils are subject unto us through
18 thy name. And he said unto them, I beheld Satan
19 as lightning fall from heaven. Behold, I give unto
you power to tread on serpents and scorpions, and
over all the power of the enemy: and nothing
20 shall by any means hurt you. Notwithstanding in
this rejoice not, that the spirits are subject unto
you; but rather rejoice, because your names are

The revelation to babes.

21 written in heaven. In that hour Jesus rejoiced in
spirit, and said, I thank thee, O Father, Lord of
heaven and earth, that thou hast hid these things
from the wise and prudent, and hast revealed them
unto babes: even so, Father; for so it seemed
22 good in thy sight. All things are delivered to me
of my Father: and no man knoweth who the Son

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is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.
And he turned him unto *his* disciples, and said 23
privately, Blessed *are* the eyes which see the things that ye see: for I tell you, that many prophets and 24
kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

On inheriting eternal life.

And, behold, a certain lawyer stood up, and 25
tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is 26
written in the law? how readest thou? And he 27
answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou 28
hast answered right: this do, and thou shalt live.

The good Samaritan.

But he, willing to justify himself, said unto Jesus, 29
And who is my neighbour? And Jesus answering 30
said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came 31
down a certain priest that way: and when he saw him, he passed by on the other side. And likewise 32
a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.
But a certain Samaritan, as he journeyed, came 33
where he was: and when he saw him, he had compassion *on him*, and went to *him*, and bound 34
up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when 35

he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come
36 again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that
37 fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Mary and Martha.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman
39 named Martha received him into her house. And she had a sister called Mary, which also sat at
40 Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that
41 she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled
42 about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

The Lord's Prayer.

11 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John
2 also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy
3 will be done, as in heaven, so in earth. Give us
4 day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
5 And he said unto them, Which of you shall have

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Encouragements to prayer.

a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Jesus accused of alliance with Beelzebub.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting *him*, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself,

how shall his kingdom stand? because ye say that
19 I cast out devils through Beelzebub. And if I by
Beelzebub cast out devils, by whom do your sons
cast *them* out? therefore shall they be your judges.
20 But if I with the finger of God cast out devils, no
doubt the kingdom of God is come upon you.
21 When a strong man armed keepeth his palace, his
22 goods are in peace: but when a stronger than he
shall come upon him, and overcome him, he taketh
from him all his armour wherein he trusted, and
23 divideth his spoils. He that is not with me is
against me: and he that gathereth not with me
24 scattereth. When the unclean spirit is gone out
of a man, he walketh through dry places, seeking
rest; and finding none, he saith, I will return unto
25 my house whence I came out. And when he
26 cometh, he findeth *it* swept and garnished. Then
goeth he, and taketh *to him* seven other spirits
more wicked than himself; and they enter in, and
dwell there: and the last *state* of that man is worse
than the first.

The mother of Jesus congratulated.

27 And it came to pass, as he spake these things,
a certain woman of the company lifted up her voice,
and said unto him, Blessed *is* the womb that bare
28 thee, and the paps which thou hast sucked. But
he said, Yea rather, blessed *are* they that hear the
word of God, and keep it.

On seeking signs.

29 And when the people were gathered thick to-
gether, he began to say, This is an evil generation:
they seek a sign; and there shall no sign be given
30 it, but the sign of Jonas the prophet. For as Jonas
was a sign unto the Ninevites, so shall also the Son
31 of man be to this generation. The queen of the

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south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. The men of Nineve shall 32
rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than

The lamp and its light.

Jonas *is* here. No man, when he hath lighted 33
a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body 34
is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take 35
heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full 36
of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

External cleansing.

And as he spake, a certain Pharisee besought 37
him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it*, 38
he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do 39
ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he 40
that made that which is without make that which is within also? But rather give alms of such 41
things as ye have; and, behold, all things are

Condemnation of the Pharisees.

clean unto you. But woe unto you, Pharisees! 42
for ye tithe mint and rue and all manner of herbs,

and pass over judgment and the love of God: these ought ye to have done, and not to leave
43 the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues,
44 and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk
45 over *them* are not aware *of them*. Then answered one of the lawyers, and said unto him, Master,
46 thus saying thou reproachest us also. And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of
47 your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed
48 them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed
49 them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they
50 shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
51 from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be
52 required of this generation. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and
53 them that were entering in ye hindered. And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

Condemnation of the lawyers.

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laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. 54

Fear to be conquered by trust.

In the mean time, when there were gathered 12
together an innumerable multitude of people,
insomuch that they trode one upon another, he
began to say unto his disciples first of all,
Beware ye of the leaven of the Pharisees, which
is hypocrisy. For there is nothing covered, that 2
shall not be revealed; neither hid, that shall not
be known. Therefore whatsoever ye have spoken 3
in darkness shall be heard in the light; and that
which ye have spoken in the ear in closets shall
be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid 4
of them that kill the body, and after that have
no more that they can do. But I will forewarn 5
you whom ye shall fear: Fear him, which after
he hath killed hath power to cast into hell; yea,
I say unto you, Fear him. Are not five sparrows 6
sold for two farthings, and not one of them is
forgotten before God? But even the very hairs 7
of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
Also I say unto you, Whosoever shall confess me 8
before men, him shall the Son of man also confess
before the angels of God: but he that denieth 9
me before men shall be denied before the angels
of God. And whosoever shall speak a word 10
against the Son of man, it shall be forgiven him:
but unto him that blasphemeth against the Holy
Ghost it shall not be forgiven. And when they 11
bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or

what thing ye shall answer, or what ye shall say:
12 for the Holy Ghost shall teach you in the same hour what ye ought to say.

On covetousness, illustrated by the rich fool.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance
14 with me. And he said unto him, Man, who made
15 me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plenti-
17 fully: and he thought within himself, saying, What shall I do, because I have no room where
18 to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits
19 and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years;
20 take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those
21 things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

Anxiety.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put
23 on. The life is more than meat, and the body
24 *is more* than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

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And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

25 26 27 28 29 30 31 32 33 34

On being always ready.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or

35 36 37 38

come in the third watch, and find *them* so, blessed
39 are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken
40 through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Faithful stewardship and the reverse.

41 Then Peter said unto him, Lord, speakest thou
42 this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?
43 Blessed *is* that servant, whom his lord when he
44 cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he
45 hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and
46 drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his
48 will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Coming troubles.

49 I am come to send fire on the earth; and what
50 will I, if it be already kindled? But I have a bap-

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tism to be baptized with; and how am I straitened
till it be accomplished! Suppose ye that I am 51
come to give peace on earth? I tell you, Nay; but
rather division: for from henceforth there shall be 52
five in one house divided, three against two, and
two against three. The father shall be divided 53
against the son, and the son against the father;
the mother against the daughter, and the daughter
against the mother; the mother in law against her
daughter in law, and the daughter in law against
her mother in law.

The sign of the age and its significance.

And he said also to the people, When ye see 54
a cloud rise out of the west, straightway ye say,
There cometh a shower; and so it is. And when 55
ye see the south wind blow, ye say, There will be
heat; and it cometh to pass. *Ye* hypocrites, ye 56
can discern the face of the sky and of the earth;
but how is it that ye do not discern this time?

Yea, and why even of yourselves judge ye not 57
what is right? When thou goest with thine 58
adversary to the magistrate, *as thou art* in the way,
give diligence that thou mayest be delivered from
him; lest he hale thee to the judge, and the judge
deliver thee to the officer, and the officer cast thee
into prison. I tell thee, thou shalt not depart 59
thence, till thou hast paid the very last mite.

Supposed significance of disasters.

13 There were present at that season some that told
him of the Galilæans, whose blood Pilate had
mingled with their sacrifices. And Jesus answering 2
said unto them, Suppose ye that these Galilæans
were sinners above all the Galilæans, because they
suffered such things? I tell you, Nay: but, except 3
ye repent, ye shall all likewise perish. Or those 4

eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Chap. 13

The barren fig tree.

He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* and if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

An infirm woman cured on the sabbath.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself.* And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

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eighteen years, be loosed from this bond on the sabbath day? And when he had said these 17
things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

The mustard seed and the leaven.

Then said he, Unto what is the kingdom of God 18
like? and whereunto shall I resemble it? It is 19
like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto 20
shall I liken the kingdom of God? It is like 21
leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

False hopes disappointed.

And he went through the cities and villages, 22
teaching, and journeying toward Jerusalem.

Then said one unto him, Lord, are there few 23
that be saved? And he said unto them, Strive 24
to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen 25
up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and 26
drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know 27
you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and 28
gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust

29 out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of
30 God. And, behold, there are last which shall be first, and there are first which shall be last.

Herod's enmity and Christ's lament over Jerusalem.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart
32 hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.
33 Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a
34 prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye
35 would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

Jesus curing a man with dropsy on the sabbath.

14 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the
2 sabbath day, that they watched him. And, behold, there was a certain man before him which had
3 the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on
4 the sabbath day? And they held their peace. And he took *him*, and healed him, and let him go;
5 and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not

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straightway pull him out on the sabbath day? And they could not answer him again to these things. 6

Against choosing the chief places.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 7 8 9 10 11

On inviting the poor and the afflicted as our guests.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. 12 13 14

The Great Supper.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; 15 16 17

18 for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me
19 excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee
20 have me excused. And another said, I have
21 married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the
22 maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded,
23 and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may
24 be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

On making sacrifices for Christ's sake and counting the cost.

25 And there went great multitudes with him: and
26 he turned, and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27 And whosoever doth not bear his cross, and come
28 after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*
29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that
30 behold *it* begin to mock him, saying, This man
31 began to build, and was not able to finish. Or what king, going to make war against another king,

Chap. 14

sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

The lost sheep.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The lost piece of silver.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice

with me; for I have found the piece which I had
10 lost. Likewise, I say unto you, there is joy in the
presence of the angels of God over one sinner that
repenteth.

The prodigal son.

11 And he said, A certain man had two sons:
12 and the younger of them said to *his* father, Father,
give me the portion of goods that falleth *to me*. And
13 he divided unto them *his* living. And not many
days after the younger son gathered all together,
and took his journey into a far country, and there
14 wasted his substance with riotous living. And
when he had spent all, there arose a mighty famine
15 in that land; and he began to be in want. And
he went and joined himself to a citizen of that
country; and he sent him into his fields to feed
16 swine. And he would fain have filled his belly
with the husks that the swine did eat: and no man
17 gave unto him. And when he came to himself, he
said, How many hired servants of my father's have
bread enough and to spare, and I perish with
18 hunger! I will arise and go to my father, and will
say unto him, Father, I have sinned against heaven,
19 and before thee, and am no more worthy to be
called thy son: make me as one of thy hired ser-
20 vants. And he arose, and came to his father. But
when he was yet a great way off, his father saw
him, and had compassion, and ran, and fell on his
21 neck, and kissed him. And the son said unto him,
Father, I have sinned against heaven, and in thy
sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the
best robe, and put *it* on him; and put a ring on
23 his hand, and shoes on *his* feet: and bring hither

Chap. 15

the fatted calf, and kill *it;* and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

24 25 26 27 28 29 30 31 32

The wise steward.

And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when

16 2 3 4

I am put out of the stewardship, they may receive
5 me into their houses. So he called every one of
his lord's debtors *unto him*, and said unto the first,
6 How much owest thou unto my lord? And he
said, An hundred measures of oil. And he said
unto him, Take thy bill, and sit down quickly, and
7 write fifty. Then said he to another, And how
much owest thou? And he said, An hundred
measures of wheat. And he said unto him, Take
8 thy bill, and write fourscore. And the lord com-
mended the unjust steward, because he had done
wisely: for the children of this world are in their
9 generation wiser than the children of light. And
I say unto you, Make to yourselves friends of the
mammon of unrighteousness; that, when ye fail,
they may receive you into everlasting habitations.
10 He that is faithful in that which is least is faithful
also in much: and he that is unjust in the least is
11 unjust also in much. If therefore ye have not
been faithful in the unrighteous mammon, who will
12 commit to your trust the true *riches*? And if ye
have not been faithful in that which is another
man's, who shall give you that which is your own?
13 No servant can serve two masters: for either he
will hate the one, and love the other; or else he
will hold to the one, and despise the other. Ye
cannot serve God and mammon.

The self-justification of the Pharisees exposed.

14 And the Pharisees also, who were covetous, heard
15 all these things: and they derided him. And he
said unto them, Ye are they which justify your-
selves before men; but God knoweth your hearts:
for that which is highly esteemed among men is
16 abomination in the sight of God. The law and

Chap. 16

the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and 17
earth to pass, than one tittle of the law to fail.
Whosoever putteth away his wife, and marrieth an- 18
other, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

The rich man and Lazarus.

There was a certain rich man, which was clothed 19
in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named 20
Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell 21
from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that 22
the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being 23
in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 24
Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that 25
thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all 26
this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray 27
thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; 28

that he may testify unto them, lest they also come
29 into this place of torment. Abraham saith unto
him, They have Moses and the prophets; let them
30 hear them. And he said, Nay, father Abraham:
but if one went unto them from the dead, they will
31 repent. And he said unto him, If they hear not
Moses and the prophets, neither will they be per-
suaded, though one rose from the dead.

On causing stumbling and on forgiveness.

17 Then said he unto the disciples, It is impossible
but that offences will come: but woe *unto him*,
through whom they come! It were better for him
that a millstone were hanged about his neck, and
he cast into the sea, than that he should offend one
3 of these little ones. Take heed to yourselves: If
thy brother trespass against thee, rebuke him; and
4 if he repent, forgive him. And if he trespass against
thee seven times in a day, and seven times in a
day turn again to thee, saying, I repent; thou shalt
forgive him.

On faith and on unprofitable servants.

5 And the apostles said unto the Lord, Increase
6 our faith. And the Lord said, If ye had faith as a
grain of mustard seed, ye might say unto this syca-
mine tree, Be thou plucked up by the root, and be
thou planted in the sea; and it should obey you.
7 But which of you, having a servant plowing or
feeding cattle, will say unto him by and by, when
he is come from the field, Go and sit down to
8 meat? And will not rather say unto him, Make
ready wherewith I may sup, and gird thyself, and
serve me, till I have eaten and drunken; and after-
9 ward thou shalt eat and drink? Doth he thank
that servant because he did the things that were
10 commanded him? I trow not. So likewise ye,

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when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

The ten lepers.

And it came to pass, as he went to Jerusalem, 11
that he passed through the midst of Samaria and
Galilee. And as he entered into a certain village, 12
there met him ten men that were lepers, which
stood afar off: and they lifted up *their* voices, and 13
said, Jesus, Master, have mercy on us. And when 14
he saw *them*, he said unto them, Go shew yourselves
unto the priests. And it came to pass, that, as
they went, they were cleansed. And one of them, 15
when he saw that he was healed, turned back, and
with a loud voice glorified God, and fell down on 16
his face at his feet, giving him thanks: and he was
a Samaritan. And Jesus answering said, Were 17
there not ten cleansed? but where *are* the nine?
There are not found that returned to give glory to 18
God, save this stranger. And he said unto him, 19
Arise, go thy way: thy faith hath made thee
whole.

The unseen kingdom.

And when he was demanded of the Pharisees, 20
when the kingdom of God should come, he answered them and said, The kingdom of God cometh not
with observation: neither shall they say, Lo here! 21
or, lo there! for, behold, the kingdom of God is
within you. And he said unto the disciples, The 22
days will come, when ye shall desire to see one of
the days of the Son of man, and ye shall not see *it*.
And they shall say to you, See here; or, see there: 23
go not after *them*, nor follow *them*. For as the 24
lightning, that lighteneth out of the one *part* under
heaven, shineth unto the other *part* under heaven;

The days of the Son of Man.

25 so shall also the Son of man be in his day. But
first must he suffer many things, and be rejected
26 of this generation. And as it was in the days of
Noe, so shall it be also in the days of the Son of
27 man. They did eat, they drank, they married
wives, they were given in marriage, until the day
that Noe entered into the ark, and the flood came,
28 and destroyed them all. Likewise also as it was
in the days of Lot; they did eat, they drank, they
29 bought, they sold, they planted, they builded; but
the same day that Lot went out of Sodom it rained
fire and brimstone from heaven, and destroyed
30 *them* all. Even thus shall it be in the day when
31 the Son of man is revealed. In that day, he which
shall be upon the housetop, and his stuff in the
house, let him not come down to take it away:
and he that is in the field, let him likewise not
2, 33 return back. Remember Lot's wife. Whosoever
shall seek to save his life shall lose it; and whoso-
34 ever shall lose his life shall preserve it. I tell you,
in that night there shall be two *men* in one bed;
the one shall be taken, and the other shall be left.
35 Two *women* shall be grinding together; the one
36 shall be taken, and the other left. Two *men* shall
be in the field; the one shall be taken, and the
37 other left. And they answered and said unto him,
Where, Lord? And he said unto them, Where-
soever the body *is*, thither will the eagles be
gathered together.

18 And he spake a parable unto them *to this end*, The unrighteous judge.
that men ought always to pray, and not to faint;
2 saying, There was in a city a judge, which feared
3 not God, neither regarded man: And there was

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a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he 4
would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will 5
avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust 6
judge saith. And shall not God avenge his own 7
elect, which cry day and night unto him, though he bear long with them? I tell you that he will 8
avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

The Pharisee and the publican.

And he spake this parable unto certain which 9
trusted in themselves that they were righteous, and despised others: Two men went up into the temple 10
to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with 11
himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes 12
of all that I possess. And the publican, standing 13
afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went 14
down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Babes brought to Jesus.

And they brought unto him also infants, that he 15
would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto* 16
him, and said, Suffer little children to come unto me, and forbid them not: for of such is the king-

17 dom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Chap. 18

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? The great test.

19 And Jesus said unto him, Why callest thou me
20 good? none *is* good, save one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false
21 witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
23 And when he heard this, he was very sorrowful:
24 for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of
25 God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into
26 the kingdom of God. And they that heard *it* said,
27 Who then can be saved? And he said, The things which are impossible with men are possible
28 with God. Then Peter said, Lo, we have left all,
29 and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children,
30 for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

The great difficulties of the rich.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, The approaching suffering,

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and all things that are written by the prophets concerning the Son of man shall be accomplished.

death, and resurrection of Christ described.

For he shall be delivered unto the Gentiles, 32
and shall be mocked, and spitefully entreated, and
spitted on: and they shall scourge *him*, and put 33
him to death: and the third day he shall rise
again. And they understood none of these things: 34
and this saying was hid from them, neither knew
they the things which were spoken.

A blind man at Jericho cured.

And it came to pass, that as he was come nigh 35
unto Jericho, a certain blind man sat by the way
side begging: and hearing the multitude pass by, 36
he asked what it meant. And they told him, that 37
Jesus of Nazareth passeth by. And he cried, 38
saying, Jesus, *thou* son of David, have mercy on
me. And they which went before rebuked him, 39
that he should hold his peace: but he cried so
much the more, *Thou* son of David, have mercy
on me. And Jesus stood, and commanded him 40
to be brought unto him: and when he was come
near, he asked him, saying, What wilt thou that 41
I shall do unto thee? And he said, Lord, that
I may receive my sight. And Jesus said unto 42
him, Receive thy sight: thy faith hath saved thee.
And immediately he received his sight, and followed 43
him, glorifying God: and all the people, when they
saw *it*, gave praise unto God.

And *Jesus* entered and passed through Jericho. 19

Zacchæus.

And, behold, *there was* a man named Zacchæus, 2
which was the chief among the publicans, and he
was rich. And he sought to see Jesus who he 3
was; and could not for the press, because he was
little of stature. And he ran before, and climbed 4

up into a sycomore tree to see him: for he was to
5 pass that *way*. And when Jesus came to the place,
he looked up, and saw him, and said unto him,
Zacchæus, make haste, and come down; for to
6 day I must abide at thy house. And he made
haste, and came down, and received him joyfully.
7 And when they saw *it*, they all murmured, say-
ing, That he was gone to be guest with a man
8 that is a sinner. And Zacchæus stood, and said
unto the Lord; Behold, Lord, the half of my
goods I give to the poor; and if I have taken
any thing from any man by false accusation,
9 I restore *him* fourfold. And Jesus said unto
him, This day is salvation come to this house,
10 forsomuch as he also is a son of Abraham. For
the Son of man is come to seek and to save that
which was lost.

The parable of the Pounds.

11 And as they heard these things, he added and
spake a parable, because he was nigh to Jerusalem,
and because they thought that the kingdom of God
12 should immediately appear. He said therefore,
A certain nobleman went into a far country to
13 receive for himself a kingdom, and to return. And
he called his ten servants, and delivered them ten
pounds, and said unto them, Occupy till I come.
14 But his citizens hated him, and sent a message
after him, saying, We will not have this *man* to
15 reign over us. And it came to pass, that when
he was returned, having received the kingdom,
then he commanded these servants to be called
unto him, to whom he had given the money, that
he might know how much every man had gained
16 by trading. Then came the first, saying, Lord,

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thy pound hath gained ten pounds. And he said 17
unto him, Well, thou good servant: because thou
hast been faithful in a very little, have thou autho-
rity over ten cities. And the second came, saying, 18
Lord, thy pound hath gained five pounds. And 19
he said likewise to him, Be thou also over five
cities. And another came, saying, Lord, behold, 20
here is thy pound, which I have kept laid up in
a napkin: for I feared thee, because thou art an 21
austere man: thou takest up that thou layedst not
down, and reapest that thou didst not sow. And 22
he saith unto him, Out of thine own mouth will
I judge thee, *thou* wicked servant. Thou knewest
that I was an austere man, taking up that I laid
not down, and reaping that I did not sow: where- 23
fore then gavest not thou my money into the bank,
that at my coming I might have required mine own
with usury? And he said unto them that stood 24
by, Take from him the pound, and give *it* to him
that hath ten pounds. (And they said unto him, 25
Lord, he hath ten pounds.) For I say unto you, 26
That unto every one which hath shall be given;
and from him that hath not, even that he hath
shall be taken away from him. But those mine 27
enemies, which would not that I should reign over
them, bring hither, and slay *them* before me.

The entry into Jerusalem.

And when he had thus spoken, he went before, 28
ascending up to Jerusalem.

And it came to pass, when he was come nigh 29
to Bethphage and Bethany, at the mount called
the mount of Olives, he sent two of his disciples,
saying, Go ye into the village over against *you;* 30
in the which at your entering ye shall find a colt

tied, whereon yet never man sat: loose him, and Chap. 19
31 bring *him hither*. And if any man ask you, Why
do ye loose *him?* thus shall ye say unto him,
32 Because the Lord hath need of him. And they
that were sent went their way, and found even
33 as he had said unto them. And as they were
loosing the colt, the owners thereof said unto
34 them, Why loose ye the colt? And they said,
35 The Lord hath need of him. And they brought
him to Jesus: and they cast their garments upon
36 the colt, and they set Jesus thereon. And as he
37 went, they spread their clothes in the way. And
when he was come nigh, even now at the descent
of the mount of Olives, the whole multitude of
the disciples began to rejoice and praise God with
a loud voice for all the mighty works that they
38 had seen; saying, Blessed *be* the King that cometh
in the name of the Lord: peace in heaven, and
39 glory in the highest. And some of the Pharisees
from among the multitude said unto him, Master,
40 rebuke thy disciples. And he answered and said
unto them, I tell you that, if these should hold
their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the Jesus weeping over Jerusalem.
42 city, and wept over it, saying, If thou hadst known,
even thou, at least in this thy day, the things
which belong unto thy peace! but now they are
43 hid from thine eyes. For the days shall come
upon thee, that thine enemies shall cast a trench
about thee, and compass thee round, and keep
44 thee in on every side, and shall lay thee even
with the ground, and thy children within thee;
and they shall not leave in thee one stone upon

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another; because thou knewest not the time of thy visitation.

The purification of the temple, and its effect on the Jews.

And he went into the temple, and began to 45
cast out them that sold therein, and them that
bought; saying unto them, It is written, My house 46
is the house of prayer: but ye have made it a den
of thieves.

And he taught daily in the temple. But the 47
chief priests and the scribes and the chief of the
people sought to destroy him, and could not find 48
what they might do: for all the people were very
attentive to hear him.

Jesus questioned as to his authority.

And it came to pass, *that* on one of those 20
days, as he taught the people in the temple, and
preached the gospel, the chief priests and the
scribes came upon *him* with the elders, and spake 2
unto him, saying, Tell us, by what authority doest
thou these things? or who is he that gave thee
this authority? And he answered and said unto 3
them, I will also ask you one thing; and answer
me: The baptism of John, was it from heaven, 4
or of men? And they reasoned with themselves, 5
saying, If we shall say, From heaven; he will say,
Why then believed ye him not? But and if we 6
say, Of men; all the people will stone us: for
they be persuaded that John was a prophet. And 7
they answered, that they could not tell whence *it*
was. And Jesus said unto them, Neither tell 8
I you by what authority I do these things.

The parable of the Vineyard.

Then began he to speak to the people this 9
parable; A certain man planted a vineyard, and
let it forth to husbandmen, and went into a far
country for a long time. And at the season he 10

sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away
11 empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully,
12 and sent *him* away empty. And again he sent a third: and they wounded him also, and cast
13 *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see
14 him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance
15 may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the
16 lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they
17 heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same
18 is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to
19 powder. And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

Tribute to Caesar.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the
21 governor. And they asked him, saying, Master,

Chap. 20

we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: Is it lawful for 22
us to give tribute unto Cæsar, or no? But he 23
perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose 24
image and superscription hath it? They answered and said, Cæsar's. And he said unto them, 25
Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his 26
words before the people: and they marvelled at his answer, and held their peace.

Sadducees and the resurrection.

Then came to *him* certain of the Sadducees, 27
which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote 28
unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: 29
and the first took a wife, and died without children. And the second took her to wife, and 30
he died childless. And the third took her; and 31
in like manner the seven also: and they left no children, and died. Last of all the woman died 32
also. Therefore in the resurrection whose wife 33
of them is she? for seven had her to wife. And 34
Jesus answering said unto them, The children of this world marry, and are given in marriage: but 35
they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither 36
can they die any more: for they are equal unto

the angels; and are the children of God, being the
37 children of the resurrection. Now that the dead
are raised, even Moses shewed at the bush, when
he calleth the Lord the God of Abraham, and
38 the God of Isaac, and the God of Jacob. For
he is not a God of the dead, but of the living:
39 for all live unto him. Then certain of the scribes
40 answering said, Master, thou hast well said. And
after that they durst not ask him any *question at all.*

David's son.

41 And he said unto them, How say they that
42 Christ is David's son? And David himself saith
in the book of Psalms, The LORD said unto my
43 Lord, Sit thou on my right hand, till I make thine
44 enemies thy footstool. David therefore calleth
him Lord, how is he then his son?

Warning against the scribes.

45 Then in the audience of all the people he said
46 unto his disciples, Beware of the scribes, which
desire to walk in long robes, and love greetings
in the markets, and the highest seats in the
47 synagogues, and the chief rooms at feasts; which
devour widows' houses, and for a shew make long
prayers: the same shall receive greater damnation.

The widow's mites.

21 And he looked up, and saw the rich men
2 casting their gifts into the treasury. And he saw
also a certain poor widow casting in thither two
3 mites. And he said, Of a truth I say unto you,
that this poor widow hath cast in more than they
4 all: for all these have of their abundance cast in
unto the offerings of God: but she of her penury
hath cast in all the living that she had.

The temple to be destroyed.

5 And as some spake of the temple, how it was
6 adorned with goodly stones and gifts, he said, *As*

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for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but 7
when shall these things be? and what sign *will there be* when these things shall come to pass? And 8
he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and 9
commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. Then said he unto them, Nation shall 10
rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, 11
and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But 12
before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall 13
turn to you for a testimony. Settle *it* therefore 14
in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and 15
wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be 16
betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be 17
hated of all *men* for my name's sake. But there 18
shall not an hair of your head perish. In your 19
patience possess ye your souls. And when ye 20
shall see Jerusalem compassed with armies, then

Coming troubles.

The doom of Jerusalem.

21 know that the desolation thereof is nigh. Then
let them which are in Judæa flee to the mountains;
and let them which are in the midst of it depart
out; and let not them that are in the countries
22 enter thereinto. For these be the days of
vengeance, that all things which are written may
23 be fulfilled. But woe unto them that are with
child, and to them that give suck, in those days!
for there shall be great distress in the land, and
24 wrath upon this people. And they shall fall by the
edge of the sword, and shall be led away captive
into all nations: and Jerusalem shall be trodden
down of the Gentiles, until the times of the Gentiles
25 be fulfilled. And there shall be signs in the sun, The coming of the Son of man.
and in the moon, and in the stars; and upon the
earth distress of nations, with perplexity; the sea
26 and the waves roaring; men's hearts failing them
for fear, and for looking after those things which
are coming on the earth: for the powers of heaven
27 shall be shaken. And then shall they see the Son
of man coming in a cloud with power and great
28 glory. And when these things begin to come to
pass, then look up, and lift up your heads; for
your redemption draweth nigh.

29 And he spake to them a parable; Behold the The lesson of the trees.
30 fig tree, and all the trees; when they now shoot
forth, ye see and know of your own selves that
31 summer is now nigh at hand. So likewise ye,
when ye see these things come to pass, know ye
32 that the kingdom of God is nigh at hand. Verily
I say unto you, This generation shall not pass
33 away, till all be fulfilled. Heaven and earth shall
pass away: but my words shall not pass away.

Chap. 21

Warnings against unpreparedness.

And take heed to yourselves, lest at any time 34
your hearts be overcharged with surfeiting, and
drunkenness, and cares of this life, and *so* that
day come upon you unawares. For as a snare 35
shall it come on all them that dwell on the face of
the whole earth. Watch ye therefore, and pray 36
always, that ye may be accounted worthy to escape
all these things that shall come to pass, and to
stand before the Son of man.

And in the day time he was teaching in the 37
temple; and at night he went out, and abode in
the mount that is called *the mount* of Olives. And 38
all the people came early in the morning to him
in the temple, for to hear him.

Judas's treason.

Now the feast of unleavened bread drew nigh, **22**
which is called the Passover. And the chief priests 2
and scribes sought how they might kill him; for
they feared the people. Then entered Satan into 3
Judas surnamed Iscariot, being of the number of
the twelve.

And he went his way, and communed with the 4
chief priests and captains, how he might betray
him unto them. And they were glad, and cove- 5
nanted to give him money. And he promised, 6
and sought opportunity to betray him unto them
in the absence of the multitude.

Preparation for the feast.

Then came the day of unleavened bread, when 7
the passover must be killed. And he sent Peter 8
and John, saying, Go and prepare us the passover,
that we may eat. And they said unto him, Where 9
wilt thou that we prepare? And he said unto 10
them, Behold, when ye are entered into the city,
there shall a man meet you, bearing a pitcher of

water; follow him into the house where he entereth
11 in. And ye shall say unto the goodman of the
house, The Master saith unto thee, Where is the
guestchamber, where I shall eat the passover with
12 my disciples? And he shall shew you a large
13 upper room furnished: there make ready. And
they went, and found as he had said unto them:
and they made ready the passover.

The Lord's Supper.

14 And when the hour was come, he sat down, and
15 the twelve apostles with him. And he said unto
them, With desire I have desired to eat this
16 passover with you before I suffer: for I say unto
you, I will not any more eat thereof, until it be
17 fulfilled in the kingdom of God. And he took
the cup, and gave thanks, and said, Take this,
18 and divide *it* among yourselves: for I say unto
you, I will not drink of the fruit of the vine, until
19 the kingdom of God shall come. And he took
bread, and gave thanks, and brake *it*, and gave
unto them, saying, This is my body which is given
20 for you: this do in remembrance of me. Likewise
also the cup after supper, saying, This cup *is* the
new testament in my blood, which is shed for you.

The presence of the traitor.

21 But, behold, the hand of him that betrayeth me *is*
22 with me on the table. And truly the Son of man
goeth, as it was determined: but woe unto that
23 man by whom he is betrayed! And they began
to enquire among themselves, which of them it

Dispute about precedence.

24 was that should do this thing. And there was
also a strife among them, which of them should
25 be accounted the greatest. And he said unto
them, The kings of the Gentiles exercise lordship
over them; and they that exercise authority upon

Chap. 22

them are called benefactors. But ye *shall* not *be* 26
so: but he that is greatest among you, let him
be as the younger; and he that is chief, as he that
doth serve. For whether *is* greater, he that sitteth 27
at meat, or he that serveth? *is* not he that sitteth
at meat? but I am among you as he that serveth.
Ye are they which have continued with me in my 28
temptations. And I appoint unto you a kingdom, 29
as my Father hath appointed unto me; that ye 30
may eat and drink at my table in my kingdom,
and sit on thrones judging the twelve tribes of
Warning to Peter. Israel. And the Lord said, Simon, Simon, behold, 31
Satan hath desired *to have* you, that he may sift
you as wheat: but I have prayed for thee, that thy 32
faith fail not: and when thou art converted,
strengthen thy brethren. And he said unto him, 33
Lord, I am ready to go with thee, both into prison,
and to death. And he said, I tell thee, Peter, 34
the cock shall not crow this day, before that thou
The coming peril. shalt thrice deny that thou knowest me. And he 35
said unto them, When I sent you without purse,
and scrip, and shoes, lacked ye any thing? And
they said, Nothing. Then said he unto them, But 36
now, he that hath a purse, let him take *it*, and
likewise *his* scrip: and he that hath no sword, let
him sell his garment, and buy one. For I say 37
unto you, that this that is written must yet be
accomplished in me, And he was reckoned among
the transgressors: for the things concerning me
have an end. And they said, Lord, behold, here *are* 38
two swords. And he said unto them, It is enough.
The agony. And he came out, and went, as he was wont, to 39
the mount of Olives; and his disciples also followed

40 him. And when he was at the place, he said unto Chap. 22
them, Pray that ye enter not into temptation.
41 And he was withdrawn from them about a stone's
42 cast, and kneeled down, and prayed, saying, Father,
if thou be willing, remove this cup from me:
43 nevertheless not my will, but thine, be done. And
there appeared an angel unto him from heaven,
44 strengthening him. And being in an agony he
prayed more earnestly: and his sweat was as it
were great drops of blood falling down to the
45 ground. And when he rose up from prayer, and
was come to his disciples, he found them sleeping
46 for sorrow, and said unto them, Why sleep ye?
rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, The betrayal.
and he that was called Judas, one of the twelve,
went before them, and drew near unto Jesus to
48 kiss him. But Jesus said unto him, Judas, betrayest
49 thou the Son of man with a kiss? When they
which were about him saw what would follow,
they said unto him, Lord, shall we smite with the
50 sword? And one of them smote the servant of
51 the high priest, and cut off his right ear. And
Jesus answered and said, Suffer ye thus far. And
52 he touched his ear, and healed him. Then Jesus
said unto the chief priests, and captains of the
temple, and the elders, which were come to him,
Be ye come out, as against a thief, with swords
53 and staves? When I was daily with you in the
temple, ye stretched forth no hands against me:
but this is your hour, and the power of darkness.
54 Then took they him, and led *him*, and brought
him into the high priest's house.

Chap. 22

Peter's repeated denial of Christ, and the first mockery of him.

And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him.

55 56 57 58 59 60 61 62 63 64 65

Examination of Jesus before the council.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said

66 67 68 69 70

71 unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. Chap. 22

23 And the whole multitude of them arose, and led him unto Pilate. Examination before Pilate.
2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar,
3 saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou
4 sayest *it*. Then said Pilate to the chief priests and *to* the people, I find no fault in this man.
5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry,
6 beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were
7 a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by
9 him. Then he questioned with him in many words;
10 but he answered him nothing. And the chief priests and scribes stood and vehemently accused
11 him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.
12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. Jesus before Herod.

Chap. 23

Pilate condemns Jesus.

And Pilate, when he had called together the chief 13
priests and the rulers and the people, said unto 14
them, Ye have brought this man unto me, as one
that perverteth the people: and, behold, I, having
examined *him* before you, have found no fault in
this man touching those things whereof ye accuse
him: no, nor yet Herod: for I sent you to him; 15
and, lo, nothing worthy of death is done unto
him. I will therefore chastise him, and release *him*. 16
(For of necessity he must release one unto them at 17
the feast.) And they cried out all at once, saying, 18
Away with this *man*, and release unto us Barabbas:
(who for a certain sedition made in the city, and 19
for murder, was cast into prison.) Pilate therefore, 20
willing to release Jesus, spake again to them. But 21
they cried, saying, Crucify *him*, crucify him. And 22
he said unto them the third time, Why, what evil
hath he done? I have found no cause of death in
him: I will therefore chastise him, and let *him* go.
And they were instant with loud voices, requiring 23
that he might be crucified. And the voices of them
and of the chief priests prevailed. And Pilate gave 24
sentence that it should be as they required. And 25
he released unto them him that for sedition and
murder was cast into prison, whom they had desired;
but he delivered Jesus to their will.

On the way to the Crucifixion.

And as they led him away, they laid hold upon 26
one Simon, a Cyrenian, coming out of the country,
and on him they laid the cross, that he might bear
it after Jesus. And there followed him a great 27
company of people, and of women, which also
bewailed and lamented him. But Jesus turning 28
unto them said, Daughters of Jerusalem, weep not

for me, but weep for yourselves, and for your
29 children. For, behold, the days are coming, in the
which they shall say, Blessed *are* the barren, and
the wombs that never bare, and the paps which
30 never gave suck. Then shall they begin to say to
the mountains, Fall on us; and to the hills, Cover
31 us. For if they do these things in a green tree,
32 what shall be done in the dry? And there were **The Crucifixion.**
also two other, malefactors, led with him to be put to
33 death. And when they were come to the place, which
is called Calvary, there they crucified him, and the
malefactors, one on the right hand, and the other
34 on the left. Then said Jesus, Father, forgive them;
for they know not what they do. And they parted
35 his raiment, and cast lots. And the people stood
beholding. And the rulers also with them derided
him, saying, He saved others; let him save himself,
36 if he be Christ, the chosen of God. And the sol-
diers also mocked him, coming to him, and offering
37 him vinegar, and saying, If thou be the king of the
38 Jews, save thyself. And a superscription also was
written over him in letters of Greek, and Latin,
and Hebrew, THIS IS THE KING OF THE
39 JEWS. And one of the malefactors which were **The two malefactors.**
hanged railed on him, saying, If thou be Christ,
40 save thyself and us. But the other answering re-
buked him, saying, Dost not thou fear God, seeing
41 thou art in the same condemnation? And we
indeed justly; for we receive the due reward of
our deeds: but this man hath done nothing amiss.
42 And he said unto Jesus, Lord, remember me when
43 thou comest into thy kingdom. And Jesus said
unto him, Verily I say unto thee, To day shalt thou

Chap. 23

The death of Jesus.

be with me in paradise. And it was about the 44
sixth hour, and there was a darkness over all the
earth until the ninth hour. And the sun was 45
darkened, and the veil of the temple was rent in
the midst. And when Jesus had cried with a loud 46
voice, he said, Father, into thy hands I commend
my spirit: and having said thus, he gave up the
ghost.

Now when the centurion saw what was done, he 47
glorified God, saying, Certainly this was a righteous
man. And all the people that came together to 48
that sight, beholding the things which were done,
smote their breasts, and returned. And all his 49
acquaintance, and the women that followed him
from Galilee, stood afar off, beholding these things.

The burial.

And, behold, *there was* a man named Joseph, a 50
counsellor; *and he was* a good man, and a just:
(the same had not consented to the counsel and 51
deed of them;) *he was* of Arimathæa, a city of the
Jews: who also himself waited for the kingdom of
God. This *man* went unto Pilate, and begged the 52
body of Jesus. And he took it down, and wrapped 53
it in linen, and laid it in a sepulchre that was hewn
in stone, wherein never man before was laid. And 54
that day was the preparation, and the sabbath drew
on. And the women also, which came with him 55
from Galilee, followed after, and beheld the sepul-
chre, and how his body was laid. And they 56
returned, and prepared spices and ointments; and
rested the sabbath day according to the command-
ment.

The empty tomb.

Now upon the first *day* of the week, very early in 24
the morning, they came unto the sepulchre, bring-

ing the spices which they had prepared, and certain
2 *others* with them. And they found the stone rolled
3 away from the sepulchre. And they entered in,
4 and found not the body of the Lord Jesus. And
it came to pass, as they were much perplexed there-
about, behold, two men stood by them in shining
5 garments: and as they were afraid, and bowed
down *their* faces to the earth, they said unto them,
6 Why seek ye the living among the dead? He is
not here, but is risen: remember how he spake
7 unto you when he was yet in Galilee, saying, The
Son of man must be delivered into the hands
of sinful men, and be crucified, and the third
8 day rise again. And they remembered his words,
9 and returned from the sepulchre, and told all these
10 things unto the eleven, and to all the rest. It was
Mary Magdalene, and Joanna, and Mary *the mother*
of James, and other *women that were* with them,
11 which told these things unto the apostles. And
their words seemed to them as idle tales, and they
12 believed them not. Then arose Peter, and ran
unto the sepulchre; and stooping down, he beheld
the linen clothes laid by themselves, and departed,
wondering in himself at that which was come to
pass.

The journey to Emmaus.

13 And, behold, two of them went that same day
to a village called Emmaus, which was from Jeru-
14 salem *about* threescore furlongs. And they talked
together of all these things which had happened.
15 And it came to pass, that, while they communed
together and reasoned, Jesus himself drew near,
16 and went with them. But their eyes were holden
17 that they should not know him. And he said unto

Chap. 24

them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was 18
Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
And he said unto them, What things? And they 19
said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests 20
and our rulers delivered him to be condemned to death, and have crucified him. But we trusted 21
that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain 22
women also of our company made us astonished, which were early at the sepulchre; and when they 23
found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with 24
us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then 25
he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought 26
not Christ to have suffered these things, and to enter into his glory? And beginning at Moses 27
and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
And they drew nigh unto the village, whither they 28
went: and he made as though he would have gone further. But they constrained him, saying, Abide 29
with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, Chap. 24
he took bread, and blessed *it*, and brake, and gave
31 to them. And their eyes were opened, and they
32 knew him; and he vanished out of their sight. And
they said one to another, Did not our heart burn
within us, while he talked with us by the way, and
33 while he opened to us the scriptures? And they
rose up the same hour, and returned to Jerusalem,
and found the eleven gathered together, and them
34 that were with them, saying, The Lord is risen
35 indeed, and hath appeared to Simon. And they
told what things *were done* in the way, and how he
was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in **Jesus appearing to His disciples.**
the midst of them, and saith unto them, Peace *be*
37 unto you. But they were terrified and affrighted,
38 and supposed that they had seen a spirit. And he
said unto them, Why are ye troubled? and why do
39 thoughts arise in your hearts? Behold my hands
and my feet, that it is I myself: handle me, and
see; for a spirit hath not flesh and bones, as ye see
40 me have. And when he had thus spoken, he
41 shewed them *his* hands and *his* feet. And while
they yet believed not for joy, and wondered, he
42 said unto them, Have ye here any meat? And
they gave him a piece of a broiled fish, and of an
43 honeycomb. And he took *it*, and did eat before
them.

44 And he said unto them, These *are* the words **The last commission.**
which I spake unto you, while I was yet with you,
that all things must be fulfilled, which were written
in the law of Moses, and *in* the prophets, and *in*
45 the psalms, concerning me. Then opened he their

Chap. 24

understanding, that they might understand the scriptures, and said unto them, Thus it is written, 46
and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and 47
remission of sins should be preached in his name among all nations, beginning at Jerusalem. And 48
ye are witnesses of these things. And, behold, I 49
send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The Ascension.

And he led them out as far as to Bethany, and 50
he lifted up his hands, and blessed them. And it 51
came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they 52
worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, 53
praising and blessing God. Amen.

THE GOSPEL ACCORDING TO ST. LUKE

REVISED VERSION WITH ANNOTATIONS

THE GOSPEL ACCORDING TO

ST. LUKE

FORASMUCH as many have taken in hand to draw up 1
a narrative concerning those matters which have been

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i. 1–4. *Luke's preface.* In a carefully phrased preface, the literary style of which is exceptionally classical, Luke explains (1) the circumstances under which he has come to write this book; (2) the way in which he has collected his materials; (3) the manner in which he proposes to carry out his project; and (4) the end he has in view. Since many predecessors have attempted to narrate the Gospel story, Luke considers that he too may write on so attractive a theme. He has derived his information from people who were both eye-witnesses of what he is about to narrate and recognized Christian teachers. He has been accurate in this collecting of materials. He has traced the story out from the very beginning. He proposes to set it forth in order. This explanatory statement is addressed to a certain Theophilus that he may have positive knowledge of the events concerning which he has already received instruction from the catechists.

1. many. Possibly our Mark was among the numerous works here referred to. No trace of any other of them has been preserved. They have been entirely superseded by our 'four Gospels,' i. e. by 'the survival of the fittest.' The extant apocryphal Gospels are of much later date.

taken in hand. The phrase implies that Luke had no great opinion of what his predecessors had done. He chronicles the attempt; he is discreetly reticent as to the result.

2 fulfilled among us, even as they delivered them unto us,
which from the beginning were eyewitnesses and ministers
3 of the word, it seemed good to me also, having traced
the course of all things accurately from the first, to write
4 unto thee in order, most excellent Theophilus; that

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fulfilled. R.V. substitutes this word for the 'surely believed' of A.V. The Greek admits of either interpretation. But it is only found used in the sense given in A.V. when applied to persons. Since it is here applied to things the other meaning (e. g. see Acts xii. 25, xix. 21) is preferable. Luke will record complete transactions, a finished story.

2. even as: a strong, definite term. The author will keep close to his materials and not give play to his fancy. As we might say, he will be a Freeman, not a Froude.

delivered. The technical word for tradition. Luke does not profess to be a first-hand authority. The word does not exclude written sources.

eyewitnesses and ministers. A common article for these two substances shews that they both refer to the same persons. Luke derived his information from people who had themselves seen and heard Jesus, and who had also been engaged in preaching the gospel. Perhaps the word 'minister' means 'catechist.'

the word: a phrase commonly used in primitive and apostolic times for the subject-matter of Christian teaching, e. g. Acts xiv. 25.

3. me also. Luke modestly justifies himself by associating his work with his predecessors' attempts. His Gospel is not an official document issued authoritatively by the church. Its author is solely responsible for it.

accurately: a point perhaps neglected by some of the predecessors. Luke was careful and exact in collecting his materials —a conscientious historian.

from the first. This third Gospel goes back to early beginners, as for instance Mark does not.

in order. Luke seems to aim at a chronological order.

most excellent. Not a moral attribute, but a recognized form of address for a person of rank.

Theophilus: some have thought the name is used allegorically for the Christian reader (meaning either 'Lover of God' or 'Beloved by God'). But it was a common Greek name, and the title 'most excellent' suggests a person. Acts was addressed to the same man (Acts i. 1). We know nothing further of him. He seems to have been a sort of literary patron in the early church—a 'Mecænas' of Christianity, yet not a professed Christian, as he is addressed by his title and not as a brother.

thou mightest know the certainty concerning the things wherein thou wast instructed.

5 THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 Now it came to pass, while he executed the priest's

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4. Theophilus had learnt the facts of the Gospel from catechists. Luke employs a term which implies catechetical teaching—by question and answer, like that of the Rabbis.

INFANCY NARRATIVES, i. 5—ii. 52.

i. 5-7. *Zacharias and Elisabeth.* This passage tells how in the reign of Herod the Great there was a priest named Zacharias who had a wife named Elisabeth. They were a couple of excellent character, worthy people in the sight of God and diligent observers of the law. Nevertheless they were childless, and they were well advanced in years.

5. Herod, known as 'Herod the Great.' A man of splendid physique; he was not a Jew by birth, but an Idumæan. Though probably quite an irreligious person, he shewed respect to the Jewish religion, rebuilt the temple with great magnificence, abstained from religious persecution, and governed with vigour. But he was of a dissolute character, and violently passionate. As he grew old he became suspicious and cruel. He reigned from B.C. 37 to B.C. 4.

a certain priest. Not the high priest, as an apocryphal Gospel asserts. Therefore the vision was not in the Holy of Holies on the Day of Atonement, as some have supposed.

the course of Abijah. One of the twenty-four courses arranged after the return under Ezra, each 'course' being supposed to serve in the temple for a week in turn (see 1 Chron. xxiv. 10).

6. righteous before God: moral character.

walking in all the commandments, &c.: legal correctness.

i. 8-25. *Zacharias' vision.* Zacharias, while taking his turn of service at the temple, is chosen by lot to present the incense in the holy place. He enters while the congregation without

9 office before God in the order of his course, according
to the custom of the priest's office, his lot was to enter
10 into the temple of the Lord and burn incense. And
the whole multitude of the people were praying without
11 at the hour of incense. And there appeared unto him
an angel of the Lord standing on the right side of the

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remains in prayer. An angel appears to him, standing at the right of the altar. Zacharias is alarmed; but the angel reassures him, announcing that his prayer has been heard, and that Elisabeth shall have a son, whom he is to name John. The child is not to take any intoxicating drink; he will be filled with the Holy Spirit and will turn many to God, going before God like an Elijah. Zacharias being in doubt about the promise, the angel reveals himself as Gabriel, and declares that Zacharias shall be dumb until the prediction is realized. When he goes out to the people he is unable to speak to them. He returns to his home at the expiration of his term of service. Elisabeth is in retirement for three months.

8. in the order of his course. Each of the twenty-four courses of priests came up in turn to perform the temple function. It was now the turn of the course to which Zacharias belonged.

9. his lot. The officiating priests cast lots among themselves both morning and evening to determine which one should offer the incense. On this occasion the lot fell to Zacharias.

the temple. There are two Greek words translated 'temple' in the N. T. One of these, being of more general application, is used for the whole enclosure, buildings, porticoes, &c.; the other is employed for the small sanctuary in the centre, the 'holy place.' That is the word used here. The congregation was assembled in the large temple area; Zacharias, as priest, entered the 'holy place.' The word here used for the sanctuary is that employed by Paul in the sentence, 'Know ye not that your body is a temple of the Holy Ghost?' (1 Cor. vi. 19).

10. the hour of incense. Either early morning or evening; Luke does not say which.

11. an angel of the Lord. The word 'angel' means messenger, and it is sometimes used in that sense for a human messenger; for instance, in this Gospel for 'the messengers of John' (vii. 24). But we cannot rationalize Luke's narrative by giving it that meaning here; the supernatural reference is too evident. With the later Jews angels, as heavenly beings intermediate between God and the world, are assigned functions in the administration of nature as well as in communication with men.

altar of incense. And Zacharias was troubled when he 12
saw *him*, and fear fell upon him. But the angel said 13
unto him, Fear not, Zacharias: because thy supplication
is heard, and thy wife Elisabeth shall bear thee a son,
and thou shalt call his name John. And thou shalt 14
have joy and gladness; and many shall rejoice at his
birth. For he shall be great in the sight of the Lord, 15
and he shall drink no wine nor strong drink; and

The appearance of angels is characteristic of the early part of Luke's Gospel: here, at the Annunciation, and in the incident of the shepherds. It is to be observed that this is the most Hebraistic part of the Gospel. We meet with no more angel appearances until we come to the Gethsemane events. There Luke, and he only, tells us that an angel from heaven appeared to Jesus, strengthening him (Luke xxii. 43). On the other hand, while both Matthew (iv. 11) and Mark (i. 13) say that angels ministered to him after the Temptation, Luke has no reference to angels in his account of that occurrence. These angel appearances are among the features of the early narratives of the third Gospel that have led many critics to regard those narratives as mythical. It must be allowed that Luke's unsupported stories do not come to us with the authority of what is contained in the 'triple tradition' of the Synoptics. A person may hesitate about receiving these narratives as history, and yet have no doubt as to the main stream of the Gospel record and its picture of Christ. On the other hand, those people who are disposed to abandon them entirely because of the elements they regard as mythical, should reflect that the essence of the narratives is not affected by the question of the angel appearances. Supposing Zacharias' vision were wholly subjective, entirely internal to himself; still he would describe it as an external occurrence, and he would be more right than wrong if he really received a message from heaven.

13. thy supplication. The word means a definite petition, not worship generally. Zacharias had prayed for a son; or perhaps the meaning is that he had prayed for the coming redemption, which his son was to herald.

John. The name may bear either of two meanings, 'Jehovah's gift' or 'Jehovah is gracious.'

15. no wine nor strong drink. Wycliffe translates this 'ne wine ne syder.' Thus John was to be like a Nazarite, but with two differences: (1) there is no reference to forbidding cutting the hair or shaving, as in the case of the Nazarite; (2) while the

he shall be filled with the Holy Ghost, even from his
16 mother's womb. And many of the children of Israel
17 shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make
18 ready for the Lord a people prepared *for him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in
19 years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good

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Nazarite's vow was for a definite period, the conclusion of which was marked by shaving, John's rule of life was to be perpetual, as was the case with Samson (Judges xiii. 5) and Samuel (1 Sam. i. 11).

the Holy Ghost. It is characteristic of this Gospel to have frequent references to the Spirit of God.

17. his face, i. e. the face of God. As yet there has been no reference to Jesus; besides, this is an echo of an Old Testament prophecy referring to the coming of God, as the words that follow shew. 'Face' is a Hebraism, signifying presence.

Elijah. A reference to Malachi's predictions (iii. 1, iv. 5). This had raised an expectation of the return of Elijah (cf. Luke ix. 19). The comparison must be with the reforming energy of the great prophet who worsted the followers of Baal at Carmel (cf. 1 Kings xviii. 17–40).

to turn the hearts, &c. To lead harsh or negligent parents to regard their children graciously—to restore happy family life. From Malachi iv. 6.

19. Gabriel: 'Man of God.' The name of this angel first appears in Daniel (viii. 16), where several angel names are met with, all for the first time. In form he is there described as like a man. While Michael is the warrior angel, Gabriel is the revealer. He explains Daniel's visions, and he reveals wonders to Zacharias, and later to Mary. The Aramaic paraphrases of the O. T., known as Targums, insert the name of Gabriel in several other passages, e. g. as the man who shewed Joseph the way to his brothers. Mohammed professed to have had the Koran dictated to him by this angel.

tidings. And behold, thou shalt be silent and not able 20
to speak, until the day that these things shall come to
pass, because thou believedst not my words, which shall
be fulfilled in their season. And the people were waiting 21
for Zacharias, and they marvelled while he tarried in
the temple. And when he came out, he could not 22
speak unto them: and they perceived that he had seen
a vision in the temple: and he continued making signs
unto them, and remained dumb. And it came to pass, 23
when the days of his ministration were fulfilled, he
departed unto his house.

And after these days Elisabeth his wife conceived; 24
and she hid herself five months, saying, Thus hath the 25
Lord done unto me in the days wherein he looked upon
me, to take away my reproach among men.

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21. they marvelled. According to the Talmud the priests hastened back from the holy place, lest the people should suppose harm had come to them from their near approach to the Divine Presence.

22. a vision. This almost suggests that Zacharias' experience was not a sense perception of a bodily presence, but was in fact, as Luke says, 'a vision.' The priest's silent, awed expression suggested to the people that he must have seen some vision in the sanctuary.

23. the days of his ministration. The week of his priestly course.

24. hid herself. There is no evidence that this was according to custom. But Elisabeth's case being very unusual, she would wish to avoid foolish gossip till she was beyond doubt as to her condition.

25. looked upon me. The pronoun 'me' is not in the Greek. The meaning of the sentence seems to be, 'The Lord has seen to it, that my reproach should be taken away.'

my reproach: the childless condition, keenly felt among Hebrew women, as for instance in the cases of Sarah and Hannah.

among men. The Greek word does not mean men as distinguished from women, but mankind, as we might say 'in the world,' or 'in society.'

26 Now in the sixth month the angel Gabriel was sent
27 from God unto a city of Galilee, named Nazareth, to
a virgin betrothed to a man whose name was Joseph,
of the house of David; and the virgin's name was
28 Mary. And he came in unto her, and said, Hail, thou
29 that art highly favoured, the Lord *is* with thee. But

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i. 26-38. *The Annunciation.* Gabriel appears to Mary, who is betrothed to Joseph, in Nazareth, saluting her as highly favoured. Mary is alarmed; but the angel reassures her, declaring that she has found favour with God, and shall have a son who is to be named Jesus. He is to be called the Son of God, and he shall reign on the throne of David for ever. In answer to Mary's question how this can be, the angel tells her that the Holy Spirit will come upon her, and informs her of Elisabeth's condition. Thereupon Mary meekly accepts the message.

26. the sixth month. At the conclusion of the five months mentioned in the previous verse.

Galilee. The northern division of Palestine. The word means the 'circuit.'

Nazareth. A highland town beautifully situated in a nook of the hills overlooking the plain of Esdraelon. Ten minutes' walk from the town brings the traveller to the hilltop with magnificent views. To the north, Lebanon and anti-Lebanon; to the east, the purple mountains of Gilead across the deep gorge of the Jordan; to the south, Tabor, the plain of Esdraelon, and the mountains of Samaria; to the west, the Mediterranean Sea, with the ships at anchor in the Bay of Acre at the foot of Carmel. The town is now known as *en-Nâzirah*, and is almost exclusively inhabited by Christians.

27. betrothed. Betrothal usually lasted a year, during which the bride-elect lived at her old home; but her unfaithfulness would be treated as adultery.

of the house of David. It is distinctly stated that Joseph was of the royal family. The same is not affirmed of Mary; but it is plainly implied by the assertion of the Davidic origin of Jesus (cf. verses 32 and 69) in a narrative that also asserts his birth from a virgin mother.

28. Hail, &c. The commencement of the *Ave Maria*.

highly favoured. This is the correct grammatical rendering of the Greek, which is a perfect passive, and therefore cannot mean 'full of grace' in the sense of very gracious, bestowing much grace, but must mean 'having received much grace or favour.'

she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And 30 the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt con- 31 ceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called 32 the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall 33 reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto 34 the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy 35 Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And 36 behold, Elisabeth thy kinswoman, she also hath con-

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30. found favour. This implies that Mary was of a character to please God, and that she was chosen to the unique honour to be bestowed in some degree on that account. The word 'found' is contrary to the idea of the 'immaculate conception'—that Mary was miraculously sinless from the first. The phrase is used of Noah in Genesis vi. 8.

31. Jesus. The Greek for Joshua, which means 'Jehovah is the Saviour.'

32. the Son of the Most High. The Jews assigned a certain Divine sonship to the Messiah, though they did not ascribe personal Divinity to him. The words **He . . . shall be called** point to the phrase being used here as a title rather than to affirm our Lord's personal Divinity, which, however, is plainly implied elsewhere in the Gospel.

the throne of his father David, i. e. the Messiahship.

35. The Holy Ghost. Another instance of the importance assigned to the work of the Spirit of God by Luke's Gospel. It was to be by the coming of the Holy Ghost on her that Mary was to become the mother of Jesus.

holy: consecrated, set apart for God. The word used in the Epistles for Christians and there rendered 'saints.'

36. Mary is to see from Elisabeth's case that a most unlikely birth is possible.

ceived a son in her old age: and this is the sixth month
37 with her that was called barren. For no word from God
38 shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in these days and went into the hill
40 country with haste, into a city of Judah; and entered
41 into the house of Zacharias and saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth
42 was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among
43 women, and blessed *is* the fruit of thy womb. And

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37. no word from God, &c. An allusion to Gabriel's message to Zacharias. As that was verified by the result, so will his message to Mary be also.

38. handmaid: *lit.* 'slave girl.' Mary both believes the message and accepts its consequences—high honour in the sight of God, with a risk of gross misunderstanding and cruel shame among her neighbours.

i. 39-45. *Mary's visit to Elisabeth.* Mary visits Elisabeth at her home in a town of the hill country of Judah. On seeing her kinswoman Mary salutes her. Elisabeth, much moved and inspired by the Holy Spirit, blesses Mary, wondering at the honour that is bestowed on herself, and adding a further congratulation of Mary for her faith, since the Divine promise is to be fulfilled.

39. the hill country. The mountainous part of Judah. Mary would travel either through Samaria or round by the east of the Jordan.

a city of Judah. The name is not given, probably because Luke did not know it—a sign that he is writing history, not romancing; he names the places he knows. A late tradition followed by Père Didon fixes on *Ain Karim*, but there is nothing to authenticate it.

41. the Holy Ghost. Another of Luke's characteristic references to the Spirit of God. Elisabeth is much excited: she utters her congratulations in a loud voice.

42. Blessed art thou among women. A Hebrew idiom, meaning 'thou art a woman especially favoured.'

whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy 44
salutation came into mine ears, the babe leaped in my
womb for joy. And blessed *is* she that believed; for 45
there shall be a fulfilment of the things which have been
spoken to her from the Lord. And Mary said, 46

My soul doth magnify the Lord,

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43. the mother of my Lord: the Messiah's mother.

45. she that believed: Mary in her faith. The verb is an aorist form, pointing to the particular act of faith when Mary accepted the angel's message.

for. It is possible to translate the Greek word 'that,' and then the sentence following will give the contents of Mary's faith, i. e. that she believed the Divine promise would be fulfilled; but 'for' or 'because' is the more likely rendering, as the fulfilment of the promise is faith's reward.

i. 46-56. *The Magnificat.* Luke gives us this now famous hymn of the Christian Church as the expression of Mary's thankfulness on receiving Elisabeth's ecstatic congratulations. The language consists almost entirely of familiar phrases from the Psalms; as a whole, the hymn resembles Hannah's song (1 Sam. ii. 1-10). Still it surpasses the Old Testament in spiritual elevation, and the unity of feeling that pervades it makes it an original composition. It has been said that the national character of the *Magnificat* is unsuitable to the occasion. Mary begins with a reference to her own condition, it is true; but she soon passes on to princes, Israel, &c. In fact, this is more like a hymn for congregational worship than the lyric cry of a young girl in deep emotion. Still there is nothing in it unsuitable to the period to which it belongs, no distinctly Christian phrases. The main theme is God's rejection of the great and proud, and His favour for the poor and humble. It is not likely that Mary composed the hymn while standing before Elisabeth. Possibly it was a hymn of the Jewish Church which she then recited—as a Christian woman might recite 'Rock of Ages'—or which is inserted in the narrative to represent her feelings. See on verse 68.

Mary praises God her Saviour for His condescension to her; all future ages will reckon her favoured by heaven. The Mighty One has done great things to those who fear Him. He has scattered the proud, but exalted the humble; fed the hungry, but sent the rich empty away, helping Israel in memory of His mercy to Abraham, and in accordance with His promise to the fathers.

46, 47. My soul . . . my spirit. The parallelism of Hebrew

47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his handmaiden:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;

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poetry in the form of these verses shews that the usual distinction between soul and spirit is not here observed. The words are synonymous.

God my Saviour. Observe, Mary speaks of her own relation to God. Highly favoured as she is, she needs a saviour.

48. low estate: a country carpenter's bride.

handmaiden: *lit.* 'slave girl,' as in verse 38.

shall call me blessed. This does not predict the adoration of the Virgin, but describes a reckoning of her as one highly honoured.

49. The hymn here passes from the future to the past tense. Three explanations of the change have been offered:—(1) That this is the Hebrew prophetic style in which the past is used for the future; an improbable form in Greek. (2) That this is an instance of what is called 'the gnomic aorist,' i. e. the Greek aorist used for what is habitual, and to be rendered in English as a present; also improbable; the form is very rare. (3) That the past sense is meant. This is quite intelligible. What is here described had been seen in the history of Israel, and that history is the ground of hope for similar doings in the future. But probably the idea is that in what God has already done, in Mary's own experience, there are involved the great blessings described, as the seed contains the plant, and flower, and fruit. Thus this past tense suggests that great results are concentrated in the first moment of the incarnation, though only the future will see them evolved in outward events. The language concerns future deliverance and other good things not yet realized, but these are considered to be already accomplished immediately the cause of them has appeared. The very coming of Christ has in this way accomplished, because it has secured, all the future course of the Christian Gospel's achievements for the good of the race.

He hath scattered the proud in the imagination of
their heart.
He hath put down princes from *their* thrones, 52
And hath exalted them of low degree.
The hungry he hath filled with good things; 53
And the rich he hath sent empty away.
He hath holpen Israel his servant, 54
That he might remember mercy
(As he spake unto our fathers) 55
Toward Abraham and his seed for ever.

And Mary abode with her about three months, and 56
returned unto her house.

Now Elisabeth's time was fulfilled that she should 57
be delivered; and she brought forth a son. And her 58
neighbours and her kinsfolk heard that the Lord had
magnified his mercy towards her; and they rejoiced with
her. And it came to pass on the eighth day, that they 59

55. As he spake, &c. By putting this line in brackets the Revisers bring out the meaning of the whole passage. A variation in the Greek construction shews that the phrase 'our fathers' is not given as synonymous with 'Abraham and his seed.' The thought is this—that God might remember His mercy to Abraham and his descendants for ever, as He had promised our fathers.

56. three months: till the birth of John. Some have supposed that Mary left just before this event. Surely it is more probable that her visit was prolonged until it had occurred. Therefore she would be one of the relatives present at the circumcision and naming of John.

i. 57-66. *Birth and naming of John.* In due time Elisabeth has a son. Then her neighbours and relatives congratulate her on God's goodness to her. They come to the child's circumcision on the eighth day, when they wish to have him named Zacharias after his father. But his mother says he is to be called John. The visitors expostulating on the ground that this name is not in the family, the father is referred to. He writes on a tablet 'His name is John,' and then recovers his speech, blessing God. The people are awed at what they witness, and the fame of it goes abroad.

59. the eighth day: the time fixed by the law. See Genesis xvii. 12.

came to circumcise the child; and they would have called
60 him Zacharias, after the name of his father. And his
mother answered and said, Not so; but he shall be
61 called John. And they said unto her, There is none
62 of thy kindred that is called by this name. And they
made signs to his father, what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, His
64 name is John. And they marvelled all. And his mouth
was opened immediately, and his tongue *loosed*, and he
65 spake, blessing God. And fear came on all that dwelt
round about them: and all these sayings were noised
66 abroad throughout all the hill country of Judæa. And
all that heard them laid them up in their heart, saying,
What then shall this child be? For the hand of the Lord
was with him.

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after the name of his father. According to Josephus this was a Jewish custom.

60. his mother, &c. She would have learnt the name from her husband, who might have written it down for her.

63. a writing tablet: probably a board covered with wax.

64. his mouth was opened: after the dumbness that came on him during his vision in the temple.

66. laid them up in their heart: a characteristic expression of this Gospel. Similar statements are made concerning Mary (ii. 19, 51). Luke is hinting at the sources of his information.

the hand of the Lord: a Hebraism, meaning God's guidance and upholding; cf. Psalm xxxvii. 24.

i. 67-80. *The Song of Zacharias.* The old priest having recovered his speech is inspired to give utterance to an ode. in which he blesses the God of Israel for having redeemed His people by raising up a saving power in the house of David in accordance with prophecy, to bring deliverance from the enemies in remembrance of the covenant with Abraham. The purpose of this deliverance is that God's people shall serve Him righteously and continuously. Then addressing his child, Zacharias declares that he shall be a prophet to prepare for the coming of the Lord, by shewing the way to the forgiveness of sins, because God's mercy will come like a sunrise to people sitting in darkness.

And his father Zacharias was filled with the Holy 67
Ghost, and prophesied, saying,

Blessed *be* the Lord, the God of Israel; 68
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us 69
In the house of his servant David
(As he spake by the mouth of his holy prophets 70
which have been since the world began),
Salvation from our enemies, and from the hand 71
of all that hate us;
To shew mercy towards our fathers, 72
And to remember his holy covenant;

Luke adds that the child grew, became strong in spirit, and lived in the wilderness till the time of his public appearance.

67. filled with the Holy Ghost. Another of Luke's references to the inspiring influence of the spirit of God.

prophesied: spoke with inspiration, not necessarily predicted, though in this case there is a foretelling. The prophets were God's representatives to men as the priests were men's representatives to God. In the O. T. they are God's messengers, as in the N. T. the apostles are Christ's messengers.

68. hath visited. Note the past tense again (the Greek aorist), as in the *Magnificat*. See on verse 49. God has brought all these blessings because He has brought their cause, or rather, in the case of John, their herald. This peculiar construction occurring in the two hymns, as well as their close resemblance in other respects, cannot but suggest common authorship. The strong Hebraism is against ascribing them to Luke. It is more reasonable to suppose they are ancient hymns that the author of the Gospel, or the author of one of his sources, considers suitable to represent what was said by Mary and Zacharias on the occasion.

69. horn: a common Hebrew metaphor from the bull's horn (cf. 1 Sam. ii. 10), suggesting victorious power.

70. As he spake, &c. Closely parallel to the *Magnificat* in verse 55.

71. our enemies: a general phrase, a reminiscence of Jewish history and prophecy; not definitely the Romans—the idea would be too harsh in times of peace, especially in Luke, who is friendly to the Imperial government.

72. covenant. In the Bible a covenant is a Divine arrangement

73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the
hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our
days.
76 Yea and thou, child, shalt be called the prophet
of the Most High:
For thou shalt go before the face of the Lord to
make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,

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or dispensation wherein God promises certain things on condition that men accept and carry out certain conditions. It originates in God, who settles its conditions, and therefore is not like a human covenant agreed upon by two parties on an equal footing. For this reason the classic Greek word for covenant (*suntheke*) is not used in the LXX or the N. T., but instead of that a word (*diathèke*) used by the Greeks for a 'testament,' i. e. a 'will.' Thus we get our terms the Old and New Testaments—really mistranslations for Old and New (Divine) Covenants.

73. The oath. See Genesis xxii. 16–18.

74. serve: a term used especially of priestly ministration. The priest Zacharias declares that the laity will serve as priests in the redeemed Israel.

76. the face: Hebraism, suggesting the approach; cf. Exodus xiv. 25.

77. remission of sins. The Gospel accounts of John the Baptist's ministry shew that this is the end to which it pointed.

78. tender mercy: *lit.* 'bowels of mercy,' a Hebrew idiom equivalent to the English 'heart of mercy,' as in margin of R. V.

dayspring: a graceful English rendering of the original, which is *lit.* 'the rising' or 'the springing up.' The Greek word is used both for sunrise and for the sprouting of a plant; the former must be the meaning here, as verse 79 shews.

from on high. The sun does not rise from above the earth; the metaphor is dropped here for the spiritual fact that this light comes from heaven.

To shine upon them that sit in darkness and the 79
shadow of death;
To guide our feet into the way of peace.
And the child grew, and waxed strong in spirit, and 80
was in the deserts till the day of his shewing unto Israel.
Now it came to pass in those days, there went out 2
a decree from Cæsar Augustus, that all the world should
be enrolled. This was the first enrolment made when 2
Quirinius was governor of Syria. And all went to enrol 3

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80. strong in spirit. Paul has this idea in Ephesians iii. 16.

deserts: wild regions generally; the vague term shews that no importance is attached to the particular locality. Possibly John wandered far during these years of seclusion.

ii. 1–7. *Birth of Jesus.* Augustus having ordered a census of his empire, the first census being taken while Quirinius is holding office in Syria, everybody goes to his own city to be enrolled. Accordingly Joseph goes from Nazareth to Bethlehem, taking Mary with him. There she gives birth to a firstborn son, whom she lays in a manger, because there is no room for them in the inn.

1. Cæsar Augustus: the first Roman emperor; he reigned B.C. 31 to A.D. 14.

all the world: *lit.* all the inhabited world, meaning the Roman Empire.

enrolled. The decree was not for taxation, as the A. V. has it, but for a registration of names, property, &c., as a basis of taxation.

2. This was the first enrolment. Probably the correct translation, and therefore implying that another occurred later. Luke refers to that in Acts v. 37.

Quirinius. This man was the legate governing Syria from A.D. 6 to 9.

governor. The Greek is a verb, *lit.* 'governing,' and it is general in application, not limited to any one kind of office, such as that of legate. In iii. 1 Luke uses it concerning Pilate, who held the minor office of procurator.

Difficulties concerning this statement of Luke's have been raised on four points—(1) That Quirinius was not governor of Syria till some years after the birth of Christ; (2) that there is no record besides this of the third Gospel of a census as early as that time, whereas there is abundant evidence that a census took place under Quirinius in A.D. 6, 7; (3) that Herod was now king, and therefore his dominion not subject to an imperial decree for a census;

4 themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem,
5 because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being

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(4) that a Roman census did not involve a man's travelling to his birthplace or registered town, but took note of everybody, wherever he might be at the time. In reply it has been pointed out (1) that though Quirinius was not legate of Syria at the time, a recently discovered inscription suggests that he was then serving in another office under the legate, which Luke's word for 'governing' is sufficiently indefinite to include; (2) that recently discovered documents shew that a periodical census was taken in Egypt, one falling a few years earlier than the birth of Christ, so that if a little delayed in Palestine, owing to difficulties of carrying it out among the Jews, it might have occurred there at that time; (3) that Herod was very subservient to Augustus, and was compelled to do unpleasant things on his imperial master's orders; (4) that to humour the Jews Herod would arrange the census after the Jewish style, which would involve registration according to families and birthplaces. We owe the answers to the first two objections to Professor Ramsay's researches, set forth in his book, *Was Jesus born at Bethlehem?* and it must be allowed that these researches have lessened the difficulties. Plainly Luke knows of the later census, for he refers to it in Acts (v. 37). Still his statements are perplexing; but even if it should be conceded that he was in error as to the census here described, that is not sufficient ground for discrediting his narrative of the birth of Jesus, as it only concerns one of the accessories.

3. all. Luke must be thinking of the Palestine Jews, that all these went in the Jewish way to their own cities.

4. went up. This might be said of going to Judæa and the neighbourhood of Jerusalem the capital as we speak of going up to London. But in point of fact both Jerusalem and Bethlehem are on high ground, some 2,000 feet above the sea level, about as high as the Dartmoor Tors.

Bethlehem: a little town still standing and situated about six miles south of Jerusalem. David's connexion with it is fully set forth in 1 Samuel (cf. xvi. 1).

5. betrothed. According to Matthew (i. 24) Joseph had already taken Mary to his home, and therefore the wedding ceremony—in the East a very important public function—had taken place, although Matthew states that Joseph did not live with Mary as a husband till after the birth of Jesus (see Matt. i. 25). It was as his wife

great with child. And it came to pass, while they were 6
there, the days were fulfilled that she should be delivered.
And she brought forth her firstborn son; and she 7
wrapped him in swaddling clothes, and laid him in
a manger, because there was no room for them in the
inn.

And there were shepherds in the same country abiding 8

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that she accompanied him to Bethlehem; so long as she was merely betrothed she would have remained under the care of her mother.

7. firstborn. There has been much discussion as to the inference to be drawn from this expression. These points are clear: (1) It implies that Mary had had no child before this; (2) it does not assert that she ever had another child; (3) it rather suggests, what later references (e. g. Mark iii. 31) more definitely imply, that she had other children subsequently. The same word is used where Jesus is called the 'firstborn from the dead' (Col. i. 18), and the 'firstborn among many brethren' (Rom. viii. 29), in passages which imply that Christians follow as his brothers. On the other hand, where his solitary sonship is referred to Jesus is called 'only begotten' (John i. 14). 'Firstborn' therefore seems to point to other births following.

she wrapped him. A poor woman, she had to attend to her child herself as soon as he was born.

the inn. This may have been a khan, where travellers get lodging in porticoes or the open courtyard; and if so the stable would be a quieter place. But the word here rendered 'inn' is also used for a 'lodging' and a 'guest-chamber.' It is the word Luke employs later for the room where the Last Supper was taken (xxii. 11). Possibly Joseph expected to stay at a friend's house, or perhaps a hired lodging of which he knew, but found it occupied.

ii. 8-20. *The Bethlehem shepherds.* Shepherds watching their flock at night in the neighbourhood of Bethlehem are startled by seeing an angel and the Shechinah light. The angel reassures them, saying he is a messenger of good news, and announcing that a Saviour, even the Christ, is just born in the city. They will find him in a manger. Suddenly the angel is surrounded with a heavenly host, singing of glory to God and peace on earth. After the vision has passed, the shepherds set off at once for Bethlehem and find the babe as described. They give an account of their vision, which occasions wonderment; but Mary treasures these things in her heart. The shepherds return, glorifying God.

8. shepherds. Since it was customary for sheep to be fed on

in the field, and keeping watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory
of the Lord shone round about them: and they were
10 sore afraid. And the angel said unto them, Be not
afraid; for behold, I bring you good tidings of great
11 joy which shall be to all the people: for there is born
to you this day in the city of David a Saviour, which
12 is Christ the Lord. And this *is* the sign unto you; Ye
shall find a babe wrapped in swaddling clothes, and lying
13 in a manger. And suddenly there was with the angel
a multitude of the heavenly host praising God, and
saying,

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the hills only during spring and summer, and folded by the towns and villages in winter, it has been argued that our Christmas-time cannot be the correct anniversary of Christ's birth. But, on the other hand, Dr. Edersheim has shewn that sheep for the temple sacrifices were kept out all the year round in places near Jerusalem; it may be that the Bethlehem shepherds were tending a flock of these sheep. We have only a late tradition of the time of year when Jesus was born; and this is found earliest in the West, where the festival of Christmas first appeared.

keeping watch by night. The margin of the R. V. has 'night watches.' They would watch by turns, with fires burning to scare wild beasts.

9. an angel. No name is given. This time the angel did not declare it, but his message and his manner suggest Gabriel again.

the glory of the Lord: the Shechinah, the brightness the Jews associated with the Divine Presence.

10. all the people. The article, which the Revisers have rightly inserted, as it is in the original, points to Israel, '*the* people,' as the special, immediate recipients of the joy.

11. Christ the Lord: *lit.* 'Christ Lord.' This might mean 'an anointed Lord'; but the word 'Christ' was the recognized translation of the Hebrew 'Messiah,' and as such the title of the expected Redeemer. The angel announces the birth of the looked-for Christ.

12. The sign was in the singular conjunction of circumstances—a new-born babe lying in a manger.

13. host: or army. A multitude from this army appears.

praising. This word is in grammatical agreement with 'host,' not with 'multitude,' thus suggesting that the whole army of

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were

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heavenly beings was praising God. The shepherds heard but a portion of this praising army.

14. The change in the form of the angels' song as it appears in the R. V. is mainly due to a correction of the word meaning 'good will,' which according to the best MSS. is in the genitive. Therefore instead of 'good will to men' we have to read 'among men of good will'—a Hebraism meaning men to whom God is favourable. Thus we get two members to the sentence instead of three. The word 'and' beginning the second member, but not used before the third as that stands in the A. V.—'*And* on earth peace,' then 'good will towards men,' not introduced by 'and'—also makes the division into three members awkward, and points to the division into but two as preferable. Thus we have first a heavenly scene, and secondly an earthly scene. This is parallel to the two parts of the Lord's Prayer—the first concerning God, the second concerning man. Dr. Hort proposes a further modification, and connects the words 'And on earth' with the first clause—'Glory to God in the highest and on earth'; but this destroys the symmetry of the clauses in the Greek, over-weighting the first and making the second too meagre in proportion.

in the highest: in the highest regions. The Jews thought of seven heavens, one above another.

well pleased. The peace is for those in whom God takes pleasure, whom He favours.

15. said: *lit.*, 'were saying.' It was a subject of conversation among the shepherds.

17. made known. To the people of Bethlehem as well as Mary and Joseph.

19 spoken unto them by the shepherds. But Mary kept all
20 these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.

22 And when the days of their purification according to the law of Moses were fulfilled, they brought him
23 up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every male that openeth
24 the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

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19. This verse throws light on the character of Mary, of whom we know so little; she was of a meditative disposition, pondering what happened. It also hints at the source of Luke's information, that he obtained it from Mary.

ii. 21–24. *The Circumcision and the Presentation.* When eight days old the child is circumcised and named 'Jesus,' according to the angel's previous direction. After completing the time of her purification Mary presents her babe in the temple with the sacrifice customary among the poor, according to the law.

21. The circumcision of Jesus was a recognition of his Jewish privileges under the covenant with Israel and obligations under the law. Paul says he was 'born under the law' (Gal. iv. 4).

22. purification: according to the law in Leviticus xii. 1–8.

the law of Moses: the usual title of the Levitical ordinances.

23. The firstborn male child was claimed for God, but ransomed (see Num. xviii. 15). Probably the historical root of the idea was in the human sacrifice of barbarous times. But in its later refined form that was not dreamed of. Christ was a consecrated firstborn son.

24. a sacrifice: for the purification of the mother, not for the redemption of the child.

A pair of turtle-doves, &c. The law required a lamb as well as a pigeon or dove, but allowed the poor to substitute a second pigeon or dove for the lamb. Mary brought the offering of the poor (see Lev. xii. 6, 8).

And behold, there was a man in Jerusalem, whose name 25
was Simeon; and this man was righteous and devout,
looking for the consolation of Israel: and the Holy
Spirit was upon him. And it had been revealed unto 26
him by the Holy Spirit, that he should not see death,
before he had seen the Lord's Christ. And he came 27
in the Spirit into the temple: and when the parents

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ii. 25-39. *Simeon and Anna.* Simeon, a devout old man to whom it has been revealed that he shall not die till he has seen the Christ, comes into the temple at the time when Jesus is being presented before God, takes him into his arms, and utters his *Nunc dimittis*. He is ready to depart now that his eyes have seen God's salvation, which is a light for the Gentiles as well as for Israel. While the father and mother are wondering at this, Simeon predicts the great influence of the child, but warns Mary that a sword shall pierce her soul. Then Anna, an aged widow and a prophetess, who spends her days in the temple, gives thanks to God for the redemption of Jerusalem. Mary and Joseph return with the child to Nazareth.

25. Simeon. The father of Gamaliel, himself the son of Hillel, and president of the Sanhedrin in A.D. 7, was named Symeon. But it is not likely that he is the Simeon of this incident. Luke's language points to an obscure person—'a man in Jerusalem.' In the apocryphal *Gospel of Nicodemus* Simeon is called 'a great priest.'

righteous: in conduct among men.

devout: in spiritual relations with God.

looking for, &c. Simeon was one of the scattered believing souls among whom the hope of Israel's redemption was cherished; Joseph of Arimathæa was another (see xxiii. 51).

consolation. The word may also mean 'appeal for help,' an unsuitable sense here; or 'encouragement.' The Jews thought of their redemption as a consolation for their troubles, as suggested in Isaiah xl. 1, 'Comfort ye, comfort ye my people.' The Messiah was called 'the Consoler.'

26. the Holy Spirit: another of Luke's characteristic references to the Divine Spirit.

the Lord's Christ: i.e. the Christ of God, the Messiah God was about to send.

27. in the Spirit: under the influence of the Spirit, in an inspired condition.

temple. The Greek word is that for the whole temple area, where the people assembled, not the word for the priest's sanctuary which we met with in the story of Zacharias (i. 9).

brought in the child Jesus, that they might do concerning
28 him after the custom of the law, then he received him
into his arms, and blessed God, and said,
29 Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all
peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.
33 And his father and his mother were marvelling at the
34 things which were spoken concerning him; and Simeon
blessed them, and said unto Mary his mother, Behold,

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the custom of the law: i.e. the presentation referred to in verse 23.

29. servant: *lit.* 'slave.'

depart: the idea of a slave being emancipated or released after the day's work.

Lord: rather 'Master,' the word used for the master of slaves.

According to thy word: the revelation that Simeon had received.

in peace: a beautiful oriental form of salutation; but used by Simeon with serious meaning. He is ready to die peaceably.

30. mine eyes, &c.: a vivid Hebrew expression.

31. before the face: another Hebraism; the idea is 'in the presence of' and 'seen by.'

all peoples. Observe the universalism of this hymn. The *Magnificat* and the Song of Zacharias celebrated the mercy of God to Israel. The *Nunc dimittis* embraces all races of mankind.

32. revelation to the Gentiles: *lit.* 'revelation of the Gentiles,' a difficult phrase, which might mean revealing the nature of the Gentiles; but that idea would be out of place here. Probably the genitive is possessive, signifying a 'revelation belonging to the Gentiles.'

glory. While the heathen in their darkness are to be enlightened, the Jews are to have especial honour.

33. his father and his mother. Previously we read of 'the parents' (verse 27). This narrative may be derived from a source where the miraculous birth was not known; but probably Luke uses the words in their popular application. Joseph and Mary were commonly spoken of as the father and mother of Jesus.

this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea 35
and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And 36
there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore 37
and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks 38
unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And when 39
they had accomplished all things that were according

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34. falling and rising: corresponding to John the Baptist's metaphor of the winnowing fan. They who meet Christ are either uplifted and saved, or cast down and ruined, according as they receive him. Thus he said Capernaum was to be 'cast down to Hades'; but the reason was not his antagonism, but the people's impenitence—'because they repented not' (Matt. xi. 23).

35. a sword. The Greek word stands for a large sword or a Thracian pike. This is a prophecy of what Mary is to suffer on account of her Son. She will be a *Mater dolorosa.*

that thoughts, &c.: *lit.* '*so* that,' &c. The sentence points to one result of the coming of Christ. Characters will be discovered by the touchstone of his presence.

36. prophetess: endued with inspiration like Miriam, Deborah, Huldah.

Asher. We have no account of the return of this tribe; but all Israelites were free to go up to Jerusalem under Cyrus's decree. Possibly, however, Anna was descended from 'the people of the land,' who had never been removed. Since her tribe was of the north, probably she was a Galilæan.

37. fourscore and four years. She had been a widow for eighty-four years. She must have been a very aged woman. Yet she utters no *Nunc dimittis.*

38. gave thanks: for what Simeon said; or from her own prophetic insight, which is more probable, as Luke has significantly called her a prophetess.

to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the
42 feast of the passover. And when he was twelve years
43 old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his
44 parents knew it not; but supposing him to be in the

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ii. 40-52. *The boy Jesus in the temple.* The child grows and develops under the favour of God. When twelve years of age he accompanies his parents to the passover at Jerusalem. On their returning home he remains behind unknown to them, as they suppose he is with some of the travelling company. Not finding him they go back to Jerusalem to search for him, and on the third day discover him in the temple sitting in the midst of the teachers, astonishing them with his intelligence. In reply to his mother's expostulation he expresses surprise that they should not know he would be in his Father's house. Returning with them to Nazareth he lives in obedience to them, growing in mind and body and universal favour.

40. filled with wisdom: rather, 'becoming full of wisdom.' The wisdom was a matter of growth as much as the stature. The child Jesus grew in knowledge and intelligence.

the grace of God: God's favour. God was always pleased with him and smiling graciously on him.

41. his parents. The law only required the attendance of men at the passover; Hillel had extended the obligation, or privilege, to women.

the passover: originally a harvest festival, later the memorial of the Exodus. For particulars see Exodus xxiii. 14-17.

42. twelve years old. At this age a Jew was required to keep the ordinances of his religion. He was now called a 'son of the law.'

43. the days: eight days.

boy. Jesus is no longer called 'child,' as in verse 40.

tarried. There is no reason to suppose he knew of his parents having left.

his parents knew it not. It has been observed that this is a sign of their confidence in him. They had left him free to do as he chose in the great city.

company, they went a day's journey; and they sought
for him among their kinsfolk and acquaintance: and 45
when they found him not, they returned to Jerusalem,
seeking for him. And it came to pass, after three days 46
they found him in the temple, sitting in the midst of the
doctors, both hearing them, and asking them questions:
and all that heard him were amazed at his understanding 47
and his answers. And when they saw him, they were 48
astonished: and his mother said unto him, Son, why

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44. the company: the troop of Galilæan pilgrims on their way back, especially those from Nazareth, containing friends and relations of the carpenter's family.

a day's journey. Perhaps this would be as far as Beeroth. We need not suppose that 'the Nazareth caravan was so long that it took a whole day to look through it,' as Dr. Plummer remarks. The parents would not commence a serious search until the evening, when arranging for supper and the night's rest.

45. returned to Jerusalem. It has been said that this journey would take another day; but Luke suggests that they went back at once, the same night.

seeking: a strong word in the Greek (according to the best MSS.), pointing to a thorough search.

46. after three days. The Hebrew usage employs this expression if any part of the third day was involved. One day was occupied in the journey out; travelling back at night, the parents spent the next day in a fruitless search of the city. On the following day they found their son.

the temple: the word for the whole temple area. The surrounding porticoes were used by Rabbis for teaching their pupils. Thus Jesus taught in the temple (John vii. 14); so did the apostles (Acts iii. 11). The interest of the temple to Jesus was in the teaching that was to be had there, not the sumptuous ritual at the altar.

doctors: teachers, the Rabbis.

asking them questions: for information. The boy Jesus went to the Rabbis as a learner, listened eagerly to their instruction, asked them for further explanation, as a pupil his teachers.

47. amazed, &c.: not at his teaching—the boy did not commit the impertinence of offering to teach—but at his aptness as a pupil, and the wonderful character of his answers to their questions.

48. Son: the Greek is 'Child.' The mother was slow to perceive

hast thou thus dealt with us? behold, thy father and
49 I sought thee sorrowing. And he said unto them, How
is it that ye sought me? wist ye not that I must be in
50 my Father's house? And they understood not the saying
51 which he spake unto them. And he went down with
them, and came to Nazareth; and he was subject unto
them: and his mother kept all *these* sayings in her
heart.
52 And Jesus advanced in wisdom and stature, and in
favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius

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her boy's development, and therefore displayed more anxiety than was necessary.

49. my Father's house. This is a better rendering than that of the A V., 'my Father's business.' The Greek is literally 'in the [regions *or* affairs] of my Father.' A similar idiom is used in Genesis xli. 51, where Joseph speaks of 'all my father's house.' Observe, Jesus is now conscious of God as his Father. His explanation is that he took it for granted that his parents would know he was in his Father's house.

50. they understood not: another of Luke's references to the way Mary (in this case with Joseph also) regarded what was happening, pointing to the parents for the source of his information. Already Jesus was beyond their depth; therefore already the sword was near the soul of Mary.

51. subject: a significant remark after what had just occurred. Jesus did not yet claim independence.

52. stature: the word may mean 'age,' as probably it does in xii. 25. But here that meaning would be superfluous.

favour with God and men. Jesus grew spiritually to win more of God's approval, and as his character opened out men were more and more pleased with him. As a young man he was a universal favourite.

John the Baptist and the Preparatory Period, iii. 1—iv. 13.

iii. 1-6. *Mission of John the Baptist.* At a date elaborately described by Luke, John, having received his message from God in the wilderness, begins to preach and baptize by the Jordan for repentance and forgiveness of sins, in accordance with a prophecy in Isaiah concerning the forerunner of the Lord, who is to make

Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood 2
of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he 3

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the way ready for God to come, that all mankind may see his salvation.

1. Tiberius: the second Roman emperor. Augustus, his predecessor, died A.D. 14. This would make the fifteenth year of Tiberius A.D. 29, too late for other known dates in the N. T. But Tiberius was associated with Augustus in the empire in A.D. 11. If Luke were thinking of this, the fifteenth year would be A.D. 26, a very likely date.

Pontius Pilate: the Roman procurator, an inferior official, only entrusted with the government of an inferior or turbulent province. Thus Judæa was no longer under a Herod or any native prince, but was directly ruled by a Roman governor.

Herod: surnamed Antipas, one of the sons of Herod the Great and Malthace; he was banished to Spain A.D. 40. The whole of the life of Jesus was in his reign, and most of our Lord's ministry in his dominion.

tetrarch: one of four rulers, the ruler of one-fourth part of his father's dominion.

Philip: a half-brother of Antipas, being a son of Herod the Great and Cleopatra; he died A.D. 33.

the region of Ituræa: *lit.* 'the Ituræan region,' where the Ituræans lived, the valleys at the foot of Hermon.

Trachonitis: the ancient Bashan.

Lysanias: not known, but Josephus refers to 'Abila of Lysanias,' and the name appears on a medal and on two inscriptions.

Abilene: a part of Syria; the ruins of Abila and its Roman cemetery remain.

2. Annas and Caiaphas. The Jewish law only allowed of one high priest at a time. But Annas was deposed in A.D. 14 by the Roman governor, and one after another of his sons set in his place, the fourth of whom was Caiaphas who came into the office in A.D. 18. Thus the Jews could respect Annas as high priest *de jure*, while they had to submit to Caiaphas as high priest *de facto*.

the word of God came. John then felt the inspiration of a Divine message.

came into all the region round about Jordan, preaching
4 the baptism of repentance unto remission of sins; as it
is written in the book of the words of Isaiah the
prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

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3. the region round about Jordan: the plain of the Jordan.

preaching: publicly proclaiming.

baptism: washing as a religious observance.

of repentance: a Hebraism meaning connected with or associated with repentance. The Jews baptized proselytes from heathenism. John taught that even Jews needed baptism, or what it represented.

unto: or 'for.' The baptism pointed to and prepared for the remission of sins; it did not confer that boon. We see here the moral character of John's work. It was not enough to announce the coming of the kingdom of God; the people needed to be prepared for it. The chief hindrance to be removed was their sinful condition.

4. Isaiah. The passage is in Isaiah xl. 1—part of the book now known as the 'Deutero-Isaiah.'

in the wilderness. The voice is in the wilderness. So it is expressed in Matthew and Mark, following the LXX. But the original sense in Isaiah is 'prepare ye the way . . . in the wilderness.'

5. valley: *lit.* a gorge or ravine. The broken mountainous country is to be levelled; a level road.

crooked: winding routes to be straightened; a straight road.

rough ways: rocky and broken ground in the ill-kept road to be smoothed; a smooth road. The idea is of preparation for a great traveller, such preparation as the Sultan had executed among the ill-kept roads of Palestine for the visit of the German emperor. The moral preparation of Israel by John is thus to have ready a road for the royal progress of Christ.

6. all flesh: a Hebraism: more than Israel, all mankind.

He said therefore to the multitudes that went out 7
to be baptized of him, Ye offspring of vipers, who warned
you to flee from the wrath to come? Bring forth there- 8
fore fruits worthy of repentance, and begin not to say
within yourselves, We have Abraham to our father: for
I say unto you, that God is able of these stones to raise
up children unto Abraham. And even now is the axe 9
also laid unto the root of the trees: every tree therefore

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iii. 7–14. *John's preaching.* Addressing the people who come to him as the offspring of vipers, John warns them to flee from the approaching wrath by shewing evidence of repentance, and not relying on their descent from Abraham. The axe is already lying at the root of the trees to cut them down if fruitless. In reply to inquiries as to what they are to do, he advises charity in all, honesty in publicans, contentment and the absence of exactions in soldiers.

7. offspring of vipers: a metaphor from the wilderness, where vipers abound. In contradiction to the boast of descent from Abraham (in the next verse). Here it is applied by John to his whole congregation. In Matthew (iii. 7) the Baptist uses it for the Pharisees, and is followed by our Lord in fixing it on these people (see Matt. xii. 34, xxiii. 33). The most terrible characterization of any people to be found in history.

the wrath to come. The people expected a Messianic triumph, with judgement on their oppressors; John warned of coming judgement and consequent outpouring of wrath for the Jews themselves.

8. fruits worthy of repentance. There was a Rabbinical saying, 'If Israel would repent only one day, the Son of David would come forthwith.' John requires evidence of repentance in its effects on conduct. Savonarola, called to the death-bed of Lorenzo di Medici, who appeared to be in agonies of penitence, refused to speak words of hope because the dying man declined to give back its liberties to Florence, which the great preacher demanded as proof that the despot's repentance was genuine—i.e. fruits of repentance.

Abraham to our father: a common boast. See John viii. 33, 53.

these stones: the loose rocks of the wilderness. Perhaps there is a play on the Hebrew words: *banim* (children) and *abanim* (stones).

9. the axe: ready to cut down the fruitless trees, i.e. Israel, if no fruits of repentance appear. Compare this with our Lord's

that bringeth not forth good fruit is hewn down, and
10 cast into the fire. And the multitudes asked him, saying,
11 What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him
12 do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must
13 we do? And he said unto them, Extort no more than
14 that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact *anything* wrongfully; and be content with your wages.
15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply

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parable of the Barren Fig Tree (Luke xiii. 6–9), and the incident of the cursed tree (Mark xi. 13, 14).

the fire: to burn up the worthless tree; destruction, not agony of burning, is suggested.

11. coats: vests or tunics. In all people the fruit of repentance was to be practical, self-denying kindness, as selfishness is the universal root of sin.

12. publicans: tax collectors of two classes: (1) those who collected direct taxes, such as the poll tax; (2) custom-house officers, who collected the commercial imposts. The right to collect these taxes was farmed to them, so that if dishonest they could exact too much and keep the balance for themselves.

14. soldiers: more precisely 'men on military duty'; probably Jews serving as police.

exact: *lit.* 'to shew figs'; used in classic Greek for calumnious accusations for the sake of reward. The police might be trumping up charges to get paid or to exact 'black-mail.'

wages: *lit.* 'cooked food'; rations; and then meaning 'pay.'

iii. 15–17. *John's announcement of Christ.* The people asking John if he were the expected Christ, he replies that he only baptizes with water, but that a greater person will be baptizing with fire and winnowing the people.

15. in expectation: for something to come of John's preaching.

he were the Christ; John answered, saying unto them 16
all, I indeed baptize you with water; but there cometh
he that is mightier than I, the latchet of whose shoes
I am not worthy to unloose: he shall baptize you with
the Holy Ghost and *with* fire: whose fan is in his hand, 17
throughly to cleanse his threshing-floor, and to gather the
wheat into his garner; but the chaff he will burn up with
unquenchable fire.

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the Christ. It was questioned whether the Baptist were the Christ, as later it was wondered whether Jesus might be John (cf. ix. 19).

16. with water: the lesser baptism, suggesting what washing can effect; especially significant of penitence and its results.

mightier: possessed of greater power, able to effect more.

the latchet, &c.: endowed with higher dignity and of superior personal worth. The action referred to is that of a menial slave.

with the Holy Ghost and with fire: a greater baptism, suggesting more effectual cleansing, the fire absolutely destroying refuse and rubbish. The form is Hebraistic. John does not mean two agents; the Holy Ghost baptism is a fire baptism. The idea is illustrated by the tongues of fire at Pentecost. Christ goes beyond John, in giving the Holy Ghost for more thorough purifying than water baptism and what that symbolizes. The modern appliance of furnaces to destroy the offal of a city exhibits the wholesome purifying by fire. John cannot mean the fire of wrath that is to destroy the wicked, burning the chaff as described in the next verse, for he speaks of this baptism as for all the people.

17. fan: the winnowing shovel of agriculture, for flinging up the corn to the wind.

wheat . . . chaff. This distinction seems to point to a division of persons, the harvest being the time of ingathering of souls at the judgement. The wheat are those of good quality to be preserved; the chaff are people of worthless character, who are to be destroyed. Taking verses 16 and 17 together, we have this twofold result of Christ's advent: a cleansing with the Holy Spirit, as with a purifying fire; then a sifting and subsequent separation of the worthy, who are to be preserved, from the worthless, who are to be destroyed as with a consuming fire. An alternative view takes the wheat for the good elements in character and the chaff for the worthless; with this view the two verses expound the same truth – the purifying of character.

unquenchable: that which is not to be put out, not neces-

18 With many other exhortations therefore preached he
19 good tidings unto the people; but Herod the tetrarch,
being reproved by him for Herodias his brother's wife,
20 and for all the evil things which Herod had done, added
yet this above all, that he shut up John in prison.
21 Now it came to pass, when all the people were baptized,

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sarily eternal. The word is used of the vestal fire at Rome. Here the idea is that it cannot be mastered or extinguished.

iii. 18–20. *Imprisonment of John.* John continues his preaching till Herod, reproved by the Baptist for adultery and other vices, adds the further crime of imprisoning him.

18. good tidings: the announcement of the 'remission of sins' (cf. verse 3), 'salvation' (cf. verse 6), and 'purifying by the Holy Spirit' (cf. verse 16) at the approaching advent of Christ.

19. Herod. See note on verse 1.

Herodias: a granddaughter of Herod the Great, being the daughter of his son Aristobulus, and therefore the niece of both her husbands.

his brother: Philip (cf. Mark vi. 17). This was not the tetrarch referred to in verse 1, but another son of Herod the Great, a man living privately at Jerusalem. Herod Antipas had met Herodias in Rome, fallen violently in love with her, divorced his wife to make room for her, and induced her to desert her husband and live with him. It is interesting, however, to know that the guilty woman remained faithful to Antipas, and shared his exile with him.

20. added, &c.: Luke's own comment on the wickedness of Herod.

in prison. We learn from Josephus that this was in the castle of Machærus, situated by the north-east shore of the Dead Sea. Josephus says that Antipas imprisoned John because he feared lest John's great influence over the people might rouse a rebellion (*Ant.* xviii. 5. 2). Very likely this was the reason Herod publicly assigned to his action. Luke brings out the personal motive perceived pretty clearly by John's disciples.

iii. 21, 22. *Baptism of Jesus.* All the people being baptized, Jesus is baptized. After this, while he is praying, heaven opens, the Holy Ghost descends on him in a dove-like form, and a voice from heaven addresses Jesus as the beloved Son with whom God has been well pleased.

21. all the people, &c.: implying that Jesus associated himself with the people, doing as they did.

that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended 22
in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, when he began *to teach*, was about 23

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having been baptized. Luke gives no account of the event, which is described in Matthew iii. 13–15 and Mark i. 9, but states that it had occurred.

praying: the act of worship, not necessarily asking for a boon. Luke is the only evangelist to mention this. It shews that Jesus was not merely going through a form in submitting to baptism. It was to him a great spiritual crisis.

the heaven was opened. Luke states this as an objective fact, and so is it in Matthew (iii. 16). But in Mark, the earliest gospel, we read of it as an experience of Christ, a private vision, as though no one else beheld it. 'He saw the heavens being rent open' (the correct rendering of Mark i. 10). It is to be observed that neither Luke nor Matthew state that this was actually seen by any one else. Unless we believe in the primitive notion of a solid firmament over our heads, we must take it as a vision.

22. in a bodily form. This expression is peculiar to Luke; but all four evangelists mention the appearance of the dove. Our evangelist emphasizes that, not asserting that anything material came, for he says 'bodily *form*,' not '*body*.' In John (i. 32) the evangelist says that the Baptist bore testimony to having seen it. Mark gives it as seen by Christ. None of the evangelists assert that the multitude saw it. This then also was a vision. There was no concrete dove-like substance. Yet the vision was caused by a reality; it was not an illusion. The Holy Spirit really came on Jesus at this time. All the evangelists imply that; the vision was the way in which this experience interpreted itself to our Lord's consciousness.

a voice. Even Mark does not say that Jesus only heard the voice; but that is probable, as it was part of the vision, and was addressed to him, not to the multitude.

Son: the Son of God, not merely the Messiah; a personal relation to God is plainly implied.

I am well pleased: *lit.* 'I was well pleased.' Christ's quiet thirty years have delighted his Father, as we read before that he grew in favour with God.

iii. 23-38. *Genealogy.* Jesus, being thirty years old when he began to teach, was supposed to be the son of Joseph, whose

thirty years of age, being the son (as was supposed) of
24 Joseph, the *son* of Heli, the *son* of Matthat, the *son*
of Levi, the *son* of Melchi, the *son* of Jannai, the *son*
25 of Joseph, the *son* of Mattathias, the *son* of Amos, the
26 *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son*
of Maath, the *son* of Mattathias, the *son* of Semein, the
27 *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son*
of Rhesa, the *son* of Zerubbabel, the *son* of Shealtiel, the

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genealogy is here traced back to Adam and so to God, whose son Adam was.

23. about thirty. The indefinite phrase precludes an exact chronology.

Joseph. This genealogy appears as giving us the pedigree of Joseph. Two difficulties, in particular, have been felt in regard to it. (1) If Jesus was only the nominal, not the real son of Joseph (as Luke has asserted), what good was there in giving Joseph's genealogy? (2) How comes this list to be different from that in Matthew (i. 1–16)? In form this ascends to the ancestors, while Matthew descends; and while Matthew, being more Jewish, begins at Abraham, Luke, the Gentile, shews his Pauline spirit of sympathy with the human race in going back to Adam. These are not discrepancies. The serious point is in the different lists of names. A common reply to both objections is that Luke gives the genealogy of Mary, and Matthew that of Joseph. But Luke is as definite in stating that his belongs to Joseph as Matthew. Supposing both apply to Joseph, the first objection has been met by stating that Jews only reckoned their pedigrees through their fathers; Joseph was the reputed father of Jesus, his legally recognized father. Then we have no explicit statement that Mary was of the Davidic stock; but the assumption of the evangelists, Matthew (ix. 27) and Luke (xviii. 38), that Jesus was 'the son of David,' after they have asserted his miraculous birth from the Virgin, seems to imply that they held Mary to be of the royal family. Various attempts have been made to explain the divergence between the two lists of names. They are all purely hypothetical conjectures. The most reasonable seems to be that where they diverge one list gives the actual line of descent, and the other the line by which the inheritance went. The evident fact is that there were two pedigrees of Joseph, each tracing his line through David, the essential point. Compare also the list in 1 Chronicle i–iv.

27. Zerubbabel, Shealtiel. These two names, and these only, are common to both lists between Joseph and David. In Matthew

son of Neri, the *son* of Melchi, the *son* of Addi, the *son* 28
of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of 29
Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of
Matthat, the *son* of Levi, the *son* of Symeon, the *son* 30
of Judas, the *son* of Joseph, the *son* of Jonam, the
son of Eliakim, the *son* of Melea, the *son* of Menna, 31
the *son* of Mattatha, the *son* of Nathan, the *son* of
David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, 32
the *son* of Salmon, the *son* of Nahshon, the *son* of 33
Amminadab, the *son* of Arni, the *son* of Hezron, the
son of Perez, the *son* of Judah, the *son* of Jacob, the *son* 34
of Isaac, the *son* of Abraham, the *son* of Terah, the
son of Nahor, the *son* of Serug, the *son* of Reu, the *son* 35
of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of 36
Cainan, the *son* of Arphaxad, the *son* of Shem, the *son*
of Noah, the *son* of Lamech, the *son* of Methuselah, the 37
son of Enoch, the *son* of Jared, the *son* of Mahalaleel,
the *son* of Cainan, the *son* of Enos, the *son* of Seth, the 38
son of Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from the **4**

Shealtiel is the son of Jechoniah, who however, according to Jeremiah xxii. 28–30 (where he is called Coniah), had no son. In Luke he is the son of Neri. Therefore it would seem that he was really Neri's son, descended from David through Nathan, but Jechoniah's nominal son, because his heir. Thus we get the two lines.

31. Here the two lines agree, back to Abraham, beyond whom Matthew's is not traced.

38. son **of God**: a daring statement of Luke's, not in the dry Jewish genealogy.

iv. 1–13. *The Temptation.* Jesus, now fully possessed by the Holy Spirit, is led about under this influence in the wilderness during forty days, and there tempted by the devil. Having fasted throughout this time and being then hungry, he is tempted to command the stones to become bread, but replies with the thought that bread is not the sole essential of life. A second temptation comes from a simultaneous vision of all the kingdoms of the world,

2 Jordan, and was led by the Spirit in the wilderness during
forty days, being tempted of the devil. And he did
eat nothing in those days: and when they were com-
3 pleted, he hungered. And the devil said unto him,

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with a promise of possessing them on condition of worshipping Satan. Jesus replies with a sentence of Scripture confining worship to God. Lastly, he is tempted to cast himself down from a wing of the temple, trusting to a promise of angelic protection. He replies by quoting the command not to tempt God. The devil having finished every temptation leaves Jesus for a time.

1. full of the Holy Spirit. Following the Baptism with its subsequent endowment of the Spirit, this must refer to that experience. Jesus was now in a new condition of spiritual grace, beyond what he had enjoyed during the thirty quiet years at Nazareth.

returned: on the way back from the Jordan valley towards Galilee.

was led. The verb is in the imperfect, and therefore it implies a continuous action. Mark had said that the Spirit drove him into the wilderness (Mark i. 12); now Luke has the idea of his being under the influence of the Spirit during all his forty days of wilderness wanderings.

the wilderness. Tradition has fixed on the mountain now called *Quarantania*, above Jericho; but the direction taken by Jesus in returning to Galilee would take him more north. Probably he roamed over a considerable part of the wild hill region west of the Jordan valley.

2. tempted. The Greek word may be used simply for testing, as in Exodus xvi. 4, where it is translated 'prove'—'that I may prove them'—and also for provoking, apart from sin, as when it is applied to God, 'Ye have agreed to tempt the Spirit' (Acts v. 9). But it is also used for enticing to evil, e. g. in James i. 13, 'Let no man say when he is tempted, I am tempted of God.' Evidently it is used in this bad sense here, because (1) the tempter is the spirit of evil, (2) Jesus resists his suggestions as proposals to do what is wrong. The innocence of Christ does not preclude temptation, because the things proposed were in themselves desirable for an innocent person, though the suggested way to obtain them was wrong. It has been pointed out that an innocent person will feel the full strain of a temptation, because he holds out to the end, while a weak person who yields will not, because he gives way at some earlier stage.

the devil: *lit.* 'the adversary'; the Greek name for the

If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It 4
is written, Man shall not live by bread alone. And 5
he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said 6
unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore 7
wilt worship before me, it shall all be thine. And Jesus 8
answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on 9

Hebrew 'Satan.' There might have been a visible appearance, corresponding to the visions of angels; but this is not to be taken for granted. All that follows may have taken place in the inner consciousness of Jesus. Or perhaps the form of the three temptations is purely parabolic. The essential point is that Jesus was really tempted in the directions indicated.

3. the Son of God. The Temptation was based on the consciousness of sonship, following the voice Jesus heard at his Baptism: 'Thou art my beloved Son.' It was to use his Divine power and rights of sonship for his own convenience.

this stone: one particular block of stone, of the limestone abounding in Palestine, probably resembling a loaf.

bread: *lit.* 'a loaf.'

4. Cited from Deuteronomy viii. 3. Christ answers with words of Scripture, shewing he is familiar with it, and attaches weight to its authority. He masters the appeal to his human lower nature, in bodily hunger, by summoning thoughts of the requirements of a man's higher needs.

5. Manifestly this could not be done in actual fact with a round earth. It is internal vision or thought.

6, 7. A special appeal to the Messianic aims of Jesus. By adopting unworthy methods Jesus might hope the better to win influence. This is the temptation before which Mohammed fell. It is the temptation of all leaders of men. Our Lord's resistance to it is seen in his continuous rejection of the popular rôle of the Messiah as an insurgent patriot. Matthew puts this temptation third, the more likely place as it is the climax.

8. Cited from Deuteronomy vi. 13, 'Thou shalt fear the Lord,' &c., the word 'worship' being substituted for 'fear.'

the pinnacle of the temple, and said unto him, If thou
10 art the Son of God, cast thyself down from hence: for it
is written,

He shall give his angels charge concerning thee, to
guard thee:

11 and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou
shalt not tempt the Lord thy God.

13 And when the devil had completed every temptation,
he departed from him for a season.

14 And Jesus returned in the power of the Spirit into
Galilee: and a fame went out concerning him through

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9. pinnacle: *lit.* 'wing,' perhaps the top of 'Solomon's Porch.' Hegesippus tells us that James, the brother of Jesus, was flung down from 'the wing of the temple' (the same phrase) at his martyrdom (Eusebius, *Hist. Eccl.* ii. 23). Undoubtedly this temptation must have been in vision or imagination, or it is described in parable. To assert that the devil had the power to carry Jesus bodily flying through the air is to make the Gospel unbelievable by reducing it to the level of a monkish legend.

10, 11. Cited from Psalm xci. 11, 12.

12. Cited from Deuteronomy vi. 16, where, however, the sentence is in the plural. Thus all three of our Lord's answers are from this book, the most spiritual of the five books of the law.

tempt. Plainly here the word means provoke. Cf. note on verse 2.

13. for a season: more correctly 'until a convenient season.'

iv. 14, 15. *Jesus in Galilee.* Jesus returns to Galilee in the power of the Spirit, and teaches in the synagogues, with the result that he becomes famous throughout the neighbourhood.

14. returned: the word used in verse 1 before the Temptation. He now continued his return to his own district.

in the power of the Spirit: a second reference to the endowment of the Spirit at the Baptism. New energy for action is seen as the fruit of that gift.

all the region round about. And he taught in their 15
synagogues, being glorified of all.

And he came to Nazareth, where he had been brought 16
up: and he entered, as his custom was, into the synagogue
on the sabbath day, and stood up to read. And there 17
was delivered unto him the book of the prophet Isaiah.
And he opened the book, and found the place where
it was written,

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15. synagogues: the Jews' places of worship. It was open to any competent person to teach in them, with the consent of the elders. Jesus thus appears as a Jewish teacher in his national church. Later he was expelled from the synagogue; and then he could teach no longer in the sabbath assemblies, but was compelled to do so in private houses or in the open air. This may be illustrated by the experience of John Wesley, who first preached in the parish churches, and later, being refused them, preached in separation from the church of his early days.

iv. 16-30. *Jesus at Nazareth.* In the course of his tour of preaching through the Galilæan synagogues Jesus comes to his own town, visits the synagogue, and there reads from Isaiah the great prophecy of good tidings to the poor. The attention of the congregation being riveted on him, he amazes all with the grace of his speech. Yet they think of him as but the carpenter's son, and look for him to justify his fame by working a miracle in his own neighbourhood. He reminds them of a proverb that tells how a prophet is not welcome in his own neighbourhood, and quotes the instances of Elijah's and Elisha's miracles for the benefit of foreigners. At this the people grow angry, and drive him out of the city towards a cliff from which they are about to fling him down, when he passes quietly through their midst and goes his way.

This incident is placed later in the life of Christ by Matthew (xiii. 53–58) and Mark (vi. 1–6); and rightly so, as the reference to great deeds in Capernaum, even found in Luke's narrative (verse 23), shews. Our evangelist has not yet recorded the Capernaum miracles, which the other Synoptic writers describe before they give the Nazareth incident.

16. the synagogue: implying that there was but one.

as his custom was. Here he had worshipped for nearly thirty years.

17. the book: the roll, that of the prophet Isaiah. The lesson from one of the prophets followed that from the law.

18 The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the
21 synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled
22 in your ears. And all bare him witness, and wondered

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found the place: either purposely selected it, or turned to the section fixed by the Jewish lectionary.

18, 19. Isaiah lxi. 1, 2. Somewhat freely cited from the LXX.

the Spirit of the Lord. Jesus claims that the coming of the Spirit upon him (which he knew was at his Baptism) was the realizing of the prophet's words.

anointed: divinely appointed. Both kings and prophets were anointed.

good tidings to the poor: the keynote of Christ's preaching, especially noted by Luke, who always shews great sympathy for the poor.

release . . . liberty: primarily directed to the deliverance of the Jews from the Babylonian, or some later, oppression. Jesus brings spiritual liberty, as his subsequent work shews, (1) from the bondage of legalism and Pharisaic traditions; (2) from sin, as we learn especially from John viii. 32, 34, 36.

sight. Jesus brings the most helpful form of revelation, the capacity to see truth for ourselves.

19. acceptable: the welcome year, the time of God's especial bounty.

20. closed: *lit.* 'rolled up.' The book was a parchment roll.

attendant: not the 'minister' in our sense of the word; the *chazzan*, whose duty it was to take the Scriptures from their chest and replace them there.

the eyes of all, &c.: out of curiosity, because of his fame combined with their familiarity with his early life; perhaps with deeper interest roused by his inspired presence.

at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said 23
unto them, Doubtless ye will say unto me his parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And 24
he said, Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, 25
There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and 26
unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of 27
Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. And they were all filled with 28
wrath in the synagogue, as they heard these things; and 29
they rose up, and cast him forth out of the city, and led

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22. words of grace. It was the kindliness of the teaching of Jesus that most struck his hearers.

Joseph's son: the common surname of Jesus at Nazareth, implying the popular idea of his origin. Jesus was well known, and his family was that of a townsman, also well known and not regarded with any especial honour.

23. Capernaum: plainly implying that Jesus had done much there, although Luke has not yet reached his record of the events. See note on verse 31.

25. Cf. 1 Kings xvii. 9–16.

three years and six months. James has the same period (Jas. v. 17), although in the history we have under three years (cf. 1 Kings xviii. 1). Apparently, therefore, this was according to a Jewish tradition, being, as Dr. Plummer suggests, the recognized duration of calamity after the three and a half years of Antiochus Epiphanes' persecution (cf. Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5).

27. See 2 Kings v.

28. all. At first 'all' fastened their eyes on him (verse 20); then 'all' wondered at his words of grace (verse 22); now 'all' turn against him. There was no faction of opposition as yet; it was a general popular revolution of feeling.

him unto the brow of the hill whereon their city was
30 built, that they might throw him down headlong. But
he passing through the midst of them went his way.
31 And he came down to Capernaum, a city of Galilee.
32 And he was teaching them on the sabbath day: and they
were astonished at his teaching; for his word was with
33 authority. And in the synagogue there was a man,

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29. the brow: the traditional precipice is some distance to the south-east of the town. There were smaller precipices nearer. Nazareth is built in a hollow of the hills among rocks and ravines.

30. This does not assert either (1) that Jesus became invisible, or (2) that he had miraculous protection. The temptation scene at the wing of the temple precludes the idea that Jesus would resort to such means of saving himself. It is enough to conclude that the mysterious majesty of the person of Christ overawed the fickle mob. Even more remarkable is the escape of Athanasius from the church of St. Theonas, when soldiers were sent to arrest him; he tells us in his own narrative that he passed out through them (*Apol. pro fugâ*, 34). Cf. John's accounts of the officers who dared not arrest Jesus (vii. 45, 46), and of the soldiers who fell back when Jesus declared himself (xviii. 6).

iv. 31–37. *The demoniac in the synagogue.* Going down to Capernaum Jesus teaches there on the sabbath, astonishing the people. A demoniac in the synagogue recognizes him as the Holy One of God. At a rebuke from Jesus the demon throws its victim down, and then comes out of him. The people are astonished at Christ's power, and his fame spreads.

31. came down. Nazareth is a mountain city; Capernaum is by the shore of the Sea of Galilee, 600 feet below the level of the Mediterranean.

Capernaum. The site has been lost. The traditional *Tell Hûm*, at the north of the lake, is generally given up, as it does not agree with Josephus' description of the neighbourhood, or with the gospel accounts which point to the plain of Gennesaret, further west, and has a shore of big stones unsuitable for a port. A more likely site is *Khan Minyeh*, at the north of the little plain of Gennesaret.

a city of Galilee: stated as though this were the first mention of the town in the narrative. Yet a reference to it occurs previously (verse 23). This is a further sign that the Nazareth incident is placed too early.

32. authority. The word stands both for 'right' and for

which had a spirit of an unclean devil; and he cried
out with a loud voice, Ah! what have we to do with 34
thee, thou Jesus of Nazareth? art thou come to destroy
us? I know thee who thou art, the Holy One of God.
And Jesus rebuked him, saying, Hold thy peace, and 35
come out of him. And when the devil had thrown
him down in the midst, he came out of him, having done
him no hurt. And amazement came upon all, and they 36
spake together, one with another, saying, What is this
word? for with authority and power he commandeth
the unclean spirits, and they come out. And there went 37
forth a rumour concerning him into every place of the
region round about.

And he rose up from the synagogue, and entered into 38

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power.' Henry Ward Beecher paraphrased it as 'weight.' The people felt Christ's teaching to be weighty.

33. a spirit, &c. The belief in demoniacal possession was common among Jews and Gentiles in the time of our Lord, and it long obtained in the Christian Church. But it has been pointed out that most, if not all, the phenomena associated with this belief are now diagnosed as forms of disease—insanity, epilepsy, hysteria, &c. If we accept the view that there was nothing more, we must allow that Jesus would speak and probably think, and the people understand him, in accordance with current ideas, and not in anticipation of twentieth-century pathological science. But of course nobody can prove that there are not spiritual agencies of evil behind physical phenomena.

devil: rather 'demon'; the word 'devil' in Scripture is reserved for one being, Satan.

34. the Holy One. It is the manifest holiness of Jesus that provokes the unclean demon, or, if we prefer to put it so, the unclean temperament of the miserable man.

36. this word: either the word addressed to the demoniac, or more probably the powerful utterance of Jesus throughout the synagogue scene, consummated in the effect of his word on this man.

iv. 38, 39. *Simon's wife's mother.* Leaving the synagogue, Jesus enters Simon's house to find his wife's mother down with severe fever. Our Lord's help being sought, he rebukes the fever;

the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for
39 her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

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whereupon it leaves the sufferer, and she gets up and waits on the household.

38. Simon: Peter, who therefore is living at Capernaum at this time.

wife's mother: an indubitable evidence that Peter had been married; later we read of his wife as his travelling companion (1 Cor. ix. 5).

holden with a great fever: medical terms, suitable to 'the beloved physician,' Luke, as the author. Galen distinguished fevers as 'great' and 'slight.' The low-lying, marshy land of the plain of Gennesaret would readily engender malarious fever.

they besought him. Since in Luke, as also in Mark, this is the first miracle of healing bodily disease, the cure of the demoniac alone preceding it, we may wonder why the family should think of applying to Jesus for help; but in Matthew other cases of physical cures precede—the leper and the centurion's servant (see Matt. viii. 1–13).

39. rebuked the fever: as though this too were a sort of demon.

ministered: a proof of complete cure after the exhaustion and fever, and a sign of the worthy woman's sound character.

iv. 40, 41. *Evening cures.* At sunset many sick people are brought to Jesus; he lays his hands on every one and heals them all. Demons recognize him to be the Son of God, and he rebukes them.

40. when the sun was setting: as soon as the sabbath was over. Jews would not carry burdens, even the sick for healing, on the sabbath. This ended at sunset on Saturday, as it began at sunset on Friday.

laid his hands: our Lord's usual method of cure. It brought personal contact and encouraged faith. There were many cases; but there was no wholesale healing. Christ's method was always individualistic.

And devils also came out from many, crying out, and 41
saying, Thou art the Son of God. And rebuking them,
he suffered them not to speak, because they knew that
he was the Christ.

And when it was day, he came out and went into 42
a desert place: and the multitudes sought after him,
and came unto him, and would have stayed him, that
he should not go from them. But he said unto them, 43
I must preach the good tidings of the kingdom of God
to the other cities also: for therefore was I sent.

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41. devils: rather 'demons' (see note on verse 33).

the Son of God: in the Messianic sense, as the last words of the verse shew. Jesus is recognized by the demoniacs as the Christ. It is not easy to explain this as merely the result of brain and nerve disease.

suffered them not. Jesus did not yet put forth the claim to be the Christ. Had he done so he would have been misunderstood. For a long while he required those who believed in it not to publish it. Assuredly he would not welcome the first proclamation of it from such a source as the shrieks of maniacs.

iv. 42, 44. *Jesus in a desert place.* In the morning Jesus retires to a desert place. The multitude pursue him, desiring to retain him; but he tells them that he must deliver his good tidings in other cities, and goes on a preaching tour among the synagogues of Galilee.

42. when it was day. Mark tells us it was very early, before it was light (Mark i. 35).

sought: *lit.* 'were continuously seeking.'

43. the kingdom of God. In Matthew this is called 'the kingdom of heaven,' a more Hebraistic expression, common among the Rabbis at the time of Christ. We cannot tell which phrase our Lord used—possibly both at times; the signification is the same, as 'heaven' is a Jewish periphrasis to avoid using the sacred name. The meaning may be either (1) the realm, or (2) the rule of God. In our Lord's spiritual teaching these two meanings necessarily run closely together. God's realm is always found where God's rule is established. The root idea comes down from the O.T. with its theocracy, the kings of Israel being regarded as really viceroys of Jehovah, the supreme Sovereign. Later in prophecy and apocalyptic writings the Jews learnt to look for a coming kingdom in which Israel should enjoy to the full the

44 And he was preaching in the synagogues of Galilee.
5 Now it came to pass, while the multitude pressed upon
him and heard the word of God, that he was standing
2 by the lake of Gennesaret; and he saw two boats
standing by the lake: but the fishermen had gone
3 out of them, and were washing their nets. And he
entered into one of the boats, which was Simon's, and
asked him to put out a little from the land. And he sat

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blessings of God's rule. Jesus accepted this idea and made it the central theme of his teaching, but elevated it to the region of the spiritual; with him the kingdom of God is not an earthly realm, whose subjects the Jews revel in material prosperity. As a rule it is the government of God in the hearts of his people; as a realm it is the transformed society that results from that government.

44. Galilee. The best MSS. have 'Judæa,' the reading accepted by Westcott and Hort. But the context and the parallels in the other Gospels point to Galilee as the locality. If, as seems probable from the MSS., 'Judæa' is the right word, we must understand this to mean here 'the Jews' country,' and so to include Galilee. Luke uses the name with that wide application elsewhere, e. g. in xxiii. 5.

v. 1–11. *The call of Simon.* Pressed by the crowd at the lake side, Jesus enters a boat and teaches from it. Afterwards he bids Simon launch out for a draught of fishes. Simon answers that they have toiled all night and taken nothing; yet he obeys, and is rewarded by drawing in so great a number of fishes that the nets begin to break, and assistance has to be obtained to draw them up. The fishes fill the boats to sinking. Peter falls down and implores Jesus to leave him as he is a sinful man, being amazed at what has happened, as also are his partners James and John. Jesus encourages him, and tells him he is to be a fisher of men. When they reach land all three leave their boats to follow Jesus.

1. the word of God: a characteristic phrase of Luke's, that may mean either (1) the word about God, or (2) the word God speaks, God's word—probably the latter. Thus prophets spoke God's word. The subject about which Jesus spoke was not merely the Divine Nature, but rather 'the kingdom of God.'

2. two boats: i. e. one belonging to Simon (and Andrew), the other belonging to Zebedee.

3. Simon's: chosen because Simon was Jesus' host (see iv. 38).

sat down: the usual attitude of the Jewish teacher, as to-day it is the attitude of the Arab teacher.

down and taught the multitudes out of the boat. And 4
when he had left speaking, he said unto Simon, Put out
into the deep, and let down your nets for a draught.
And Simon answered and said, Master, we toiled all 5
night, and took nothing: but at thy word I will let
down the nets. And when they had this done, they 6
inclosed a great multitude of fishes; and their nets were
breaking; and they beckoned unto their partners in the 7
other boat, that they should come and help them. And
they came, and filled both the boats, so that they began
to sink. But Simon Peter, when he saw it, fell down 8
at Jesus' knees, saying, Depart from me; for I am
a sinful man, O Lord. For he was amazed, and all 9

5. Master. This is not the usual word rendered 'Master' in our English Bibles, which really means 'teacher'; but a word only used by Luke of N. T. writers and more significant of authority. Our evangelist never uses the Hebrew title 'Rabbi.' It implies that Simon already acknowledged the authority of Jesus over his actions as well as his prophetic power.

6. No other evangelist gives this incident of the draught of fishes at the call of Peter, not even Mark, who is thought to have derived his information from that apostle. But in the fourth Gospel a similar wonder occurs at the end of our Lord's ministry, after the Resurrection (see John xxi. 6). Accordingly some critics have concluded that the two evangelists are describing the same event, and that one has it chronologically misplaced. But it is to be observed that there are considerable differences between the narratives. In John the apostle does not beseech Jesus to depart from him.

were breaking: were beginning to break; they did not actually burst open, or of course the fish would have been lost. Canon Tristram says of the shoals of fish in the lake of Gennesaret, 'they sometimes cover an acre or more on the surface in one dense mass.'

7. their partners: probably James and John; but see note on verse 10.

8. Simon Peter: the first mention of Simon's surname in this gospel, here introduced by the evangelist from later associations, although the apostle had not received it so early as the date of the incident if that is correctly placed.

a sinful man: the voice of conscience awakened by the

that were with him, at the draught of the fishes which
10 they had taken; and so were also James and John,
sons of Zebedee, which were partners with Simon. And
Jesus said unto Simon, Fear not; from henceforth thou
11 shalt catch men. And when they had brought their
boats to land, they left all, and followed him.

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perception of something superhuman in Jesus. This gives no excuse for the outrageous statement of the so-called *Epistle of Barnabas*, that the apostles had been excessively wicked men.

O Lord. A stronger term than 'Master.' It expresses the awed feeling of the speaker before the wonderful Presence.

10. James: probably the elder brother, as his name comes first. He was one of the three disciples of the inner group, and the first of the apostles to be martyred, being killed by the sword near the passover of A. D. 44 by the order of Herod Antipas (Acts xii. 2).

John: the 'beloved disciple' of the fourth Gospel, who lived to extreme old age at Ephesus, according to Polycrates, a bishop of that city in the second century (Eusebius, v. 24), and other ancient writers, among whom is Irenæus, who had seen and heard Polycarp of Smyrna, a disciple of John (Eusebius, v. 20).

Zebedee. Matthew informs us that he was with his two sons when Jesus called them (see Matt. iv. 21); and this is implied in Mark (i. 20). We may almost assume therefore that they went with their father's consent.

partners: not the same word as that translated 'partners' in verse 7. Therefore we cannot be sure that the same men are intended. The word here used is more personal, for those who work together, while that previously employed points to the common share in the proceeds. Still probably that also represents James and John.

catch: *lit.* 'take alive.'

11. left all: even the great quantity of fishes just caught, which would be some slight solace to Zebedee.

followed: primarily used in its literal sense. The four fishermen walked away with Jesus; but it is implied that they went to be his disciples.

In this section Luke differs from the other Synoptic writers (1) in placing the call of the four fishermen after the cure of Simon's wife's mother, while in Mark it precedes that event; (2) in stating that they were washing their nets, while Matthew and Mark have them casting their nets in the sea; (3) in inserting the account of the great draught of fishes—variations that do not affect the vital facts, the call and the response.

And it came to pass, while he was in one of the cities, 12
behold, a man full of leprosy: and when he saw Jesus,
he fell on his face, and besought him, saying, Lord,
if thou wilt, thou canst make me clean. And he 13
stretched forth his hand, and touched him, saying,
I will; be thou made clean. And straightway the
leprosy departed from him. And he charged him to 14
tell no man: but go thy way, and shew thyself to the
priest, and offer for thy cleansing, according as Moses

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v. 12-16. *The cure of a leper.* In the course of his tour through the cities of Galilee, Jesus is met by a leper, who beseeches him to cleanse him. Jesus does so, charging the man to tell nobody, but to present himself to the priest for the certificate of his cleansing according to the Mosaic ordinance. But a rumour of it going abroad increases the fame of Jesus and draws a crowd of sick folk, whom he cures, afterwards withdrawing to the deserts for prayer.

12. full of leprosy. It has been pointed out that the Bible leprosy cannot have been *elephantiasis*, the disease that now bears the name, which eats away the body so that the nose, lips, and limbs drop off; since it is described rather as a skin disease. Sir Risdon Bennett suggested *psoriasis* as coming nearer to the Scripture description; but possibly, with the imperfect diagnosis of antiquity, several skin diseases were included under the name.

clean. Leprosy was regarded as worse than disease, as a defilement excluding its victim from all social intercourse. No doubt it was largely due to dirt.

13. touched: Christ's usual method of healing, and a sign of interest and compassion; but in defiance of Jewish notions of defilement, for the touch would be held to have made Jesus himself unclean.

14. charged. Mark even has a stronger word, suggesting an indignant or vexed tone. Jesus saw that the man was likely to disobey his orders. He often repressed the publishing of his deeds, not coveting the notoriety of a wonder-worker. In this case publicity hindered his work by making known the ceremonial uncleanness.

shew thyself, &c.: in accordance with the law (Lev. xiii). The priest was a sanitary officer, and his certificate was necessary to establish the cure. Jesus would not dispense with this obviously useful regulation.

15 commanded, for a testimony unto them. But so much
the more went abroad the report concerning him: and
great multitudes came together to hear, and to be healed
16 of their infirmities. But he withdrew himself in the
deserts, and prayed.
17 And it came to pass on one of those days, that he was
teaching; and there were Pharisees and doctors of the

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a testimony: to witness to the people that the man was clean.

15. the report concerning him. Mark states that the man himself circulated this report of his cure, in spite of Christ's prohibition (Mark i. 45). Luke merely states that the fame of the miracle was spread abroad, with the consequence that crowds flocked to Jesus for healing.

16. withdrew himself. Mark gives the reason of this, viz. the wilful spreading of the fame of his cure by the cleansed leper, implying that the uncleanness Jesus was supposed to have contracted by touching him necessitated seclusion.

and prayed. Luke alone mentions this. It was in accordance with our Lord's habit to seek solitudes of the wild hills for his own private worship.

v. 17-26. *The paralytic let down through the roof.* While Jesus is teaching in the presence of leading Jews from far and near a paralytic is brought on a bed. Not being able to reach Jesus for the crowd by the usual means, the bearers let their burden down through the roof. Recognizing their faith, Jesus declares the man's sins to be forgiven. At this time the leading Jews are scandalized, as though Jesus were usurping a Divine prerogative. Perceiving their thoughts, he asks which is easier, to declare the man's sins forgiven or to bid him walk. That they may know he has the right to forgive sins, Jesus bids the paralytic arise, which he does, walking out with his bed, to everybody's astonishment.

17. Pharisees: not a sect, in our sense of the word, but a party laying claim to exceptional piety in the rigour of their obedience to the law. Their name means 'separatist,' and they were notorious for their proud self-distinction from the common people. Their origin was in the time of the Maccabæan struggle, when they began to emphasize the religious as opposed to the political aim of that uprising. The best side of their character is represented in the apocryphal *Psalms of Solomon*. The worst comes out in their behaviour to Christ at the time of their degeneration—formalism and pretence having usurped the place of

law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men 18
bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not 19
finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy 20

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genuine devotion in too many cases. They believed in an overruling Providence and in the resurrection of the dead. They abstained from politics, considering it their duty to devote themselves to the law and leave the issue to God, who would vindicate their cause in due time; but they cherished undying hatred to the Roman dominion, and looked for the Messianic kingdom which was to liberate Israel from this tyranny.

doctors of the law: teachers of the law, i. e. Rabbis. It was they who had developed the details of inferences from the law in the form of tradition, now venerated even more than the sacred text itself.

every village, &c. The fame of Jesus had attracted these leading Jews—leaders in religion. The incident that follows is the first case of antagonism between these people and Christ, as recorded in each of the Synoptic Gospels.

power of the Lord: i. e. God's power.

to heal: not the Pharisees and teachers, as the text of the A. V. implies; but to heal generally—healing power.

18. men. According to Mark there were four (ii. 3).

bed: Mark calls this a mat, or mattress.

19. went up: by the outside staircase, if it were a small house; or by one in the courtyard, if it were a large mansion. Possibly Jesus was teaching in the 'upper room,' which therefore would be near the roof.

tiles. This word is only found in our Gospel. According to Mark the men dug through the roof, as though it were the common flat or domed Eastern roof of dry mud pressed on branches of trees and more substantial beams. The work of making a way through a tiled roof would not so much inconvenience the congregation below as what Mark suggests. A possible explanation is that Jesus was in the courtyard, and that some slight roofing for shade was all that the men had to remove.

20. their faith. It may be assumed that the paralytic's faith

21 sins are forgiven thee. And the scribes and the Pharisees
began to reason, saying, Who is this that speaketh
blasphemies? Who can forgive sins, but God alone?
22 But Jesus perceiving their reasonings, answered and said
23 unto them, What reason ye in your hearts? Whether is
easier, to say, Thy sins are forgiven thee; or to say,
24 Arise and walk? But that ye may know that the Son of
man hath power on earth to forgive sins (he said unto

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is included; but certainly the faith of his friends whose action it was to make a way through the roof is primarily in mind here.

thy sins, &c. There is no sign that the man was brought to be cured; he may have been eager to hear Jesus teach. Our Lord's words imply that he was more anxious for the forgiveness of his sins than for the cure of his affliction.

are forgiven: *lit.* 'have been.' Jesus announces the accomplished fact.

21. scribes: evidently the same as the 'doctors' of verse 17. The primary duty of the scribes was to write out the law; but they became its custodians and teachers, and in their teaching the creators and preservers of tradition.

began to reason. The sequel shews that this was in their private thoughts.

blasphemies. The Greek word is sometimes used for calumnious speaking about our fellow men (e. g. 'railing,' Col. iii. 8). But here it has the graver meaning of our word blasphemy, for language insulting to God.

22. perceiving: *lit.* 'coming to know.'

in your hearts. This suggests that the thoughts were not spoken.

23. easier, to say. The declaration of pardon was easier, because nobody could test its results, while the effect or non-effect of the command to do an outward action would be seen at once.

24. the Son of man: a title our Lord applies to himself, occurring some eighty times in the Gospels; it is never given him there by the writers in their narratives. Luke uses it in the account of Stephen's vision (Acts vii. 56). The term 'son of man' is met with in the O. T., especially in Ezekiel, where the prophet is addressed some ninety times under that title. At the time of our Lord it was commonly used in the Aramaic dialect, then spoken in Palestine, simply to mean 'man.' But Jesus gives it a distinctive signification by using the definite article—'*the* Son of man';

him that was palsied), I say unto thee, Arise, and take
up thy couch, and go unto thy house. And immediately 25
he rose up before them, and took up that whereon he
lay, and departed to his house, glorifying God. And 26
amazement took hold on all, and they glorified God; and
they were filled with fear, saying, We have seen strange
things to-day.

And after these things he went forth, and beheld a 27
publican, named Levi, sitting at the place of toll, and

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and this same form of the expression is found in contemporary apocalyptic literature for the Messiah, who was thus vaguely described as 'the man.' Jesus may have been privately thinking of this when he chose the name for himself; but it did not publicly express his claim to be the Messiah, for we know that he forbade his disciples to proclaim him as such during his ministry. By calling himself 'the man' he dwelt on his human brotherhood and the simplicity of his personal position.

power: better 'authority' or 'right.'

on earth. This right is included in his mission on earth.

couch: a diminutive of the word rendered 'bed' in verse 18. It was a light mat.

25. glorifying God. The man ascribed his cure to God rather than Jesus only, whose Divine nature he could not then know. The next verse indicates that it was the same with the people who had witnessed it. But this phrase is characteristic of Luke.

v. 27-32. *Levi and the publicans.* On going out of the house where the previous incident occurred, Jesus, seeing a publican named Levi sitting at his place of toll, calls him. Levi forsakes everything and follows Jesus. He has a feast with many guests of his own associates. Pharisees and their scribes coming in complain of the disciples of Jesus associating with such company. Jesus answers in defence that it is not the sound but the sick who need the physician. It is sinners, not righteous people, that he has come to call to repentance.

27. publican: see note on iii. 12.

Levi. This name appears in the parallel account in Mark, where Levi is called 'the son of Alphæus' (Mark ii. 14). In the first Gospel the name 'Matthew' takes its place. Plainly these are two names for the same man: (1) because the incident of the call of the publican and the subsequent feast is the same in the first Gospel as in the two others, and (2) because in both Mark

28 said unto him, Follow me. And he forsook all, and rose
29 up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.
30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the
31 publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician;
32 but they that are sick. I am not come to call the

(iii. 18) and Luke (vi. 15) the name 'Matthew' appears among the names of the apostles, as it does in the Gospel according to Matthew (x. 3), while the name 'Levi' is not in any of the lists.

the place of toll: where the custom dues were collected. Capernaum was on or close to the great trade route from Acre on the coast to Damascus.

29. feast: *lit.* a 'reception,' a 'banquet.'

in his house: plainly Levi's house. In Mark (ii. 15) the account reads as though it were Christ's house. But he had no house of his own.

others. There would be only such as would associate with publicans—not over-strict people, possibly people of doubtful reputation.

30. Pharisees: see note on verse 17.

their scribes: scribes of the Pharisaic party. See note on verse 21.

sinners. The critics assume that the 'others' mentioned in the previous verse were persons of bad character. Perhaps they knew some of them to be of ill repute.

31. whole: or sound and healthy. The Greek word is peculiar to Luke the physician. It would be used in pahology as the opposite of 'diseased.' The illustration of the physician explains our Lord's reason for being in strange company. It was their need that drew him to these people, not any fascination he felt for them. His critics seem to hint that a certain indifference to moral distinctions was seen in the disciples of Jesus; perhaps with a view to make their Master popular and so gain a following, even though from among the most objectionable people. Our Lord's answer implicitly repudiates all self-regarding aims. He went to these people not for his own sake at all, but for their sakes, because they needed a physician of souls.

32. the righteous. It was literally true that Jesus did not come to call sinless people. Such people would not need a saviour.

righteous but sinners to repentance. And they said unto 33
him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but

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But there is irony in his language, for who are the righteous?—these Pharisees and scribes?

to repentance: only in Luke. These words disappear from the corrected text of Matthew and Mark, although they are in the A. V. of these Gospels, because they are not in the good MSS. and are therefore evidently supplied from Luke. This raises the question whether Luke himself may have added them to complete and so to safeguard our Lord's saying as a homiletic gloss. It states a truth, indeed. If Jesus calls sinners in their sin, this is to call them out of it. Still here the stress is not on that idea, but on the bare fact that he calls sinners at all, condescends to such, has mercy on them—that he is the sinner's Friend.

v. 33-39. *Christ's disciples not fasting.* It is complained that while the disciples of John and of the Pharisees frequently fast, the disciples of Jesus do not. He defends them on the ground that wedding guests cannot fast in the bridegroom's presence; they will when he is removed. Then he enforces his point—the necessary difference between the ways of his disciples and the ways of the followers of the older religion—by two illustrations, viz. that nobody would patch an old garment with undressed cloth, or put new wine in old skins, as in the first case if such a thing were done the result would be to destroy the old, and in the second not only to do this, but also to waste the new.

33. they said. In Matthew the question is put by the followers of John—'Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft,' &c. (Matt. ix. 14). In Luke the question seems to come from the scribes and Pharisees previously mentioned. But the phrase 'they said' may be understood as an indefinite introduction of the subject, meaning some said, as the expression is in Mark (ii. 18).

disciples of John. These then hold together and keep up their customs after their master has been removed from them, and in spite of the appearance of the new Prophet, thus declining to follow John's own teaching in pointing on to Christ. We meet such later at Ephesus (see Acts xviii. 25, xix. 3).

fast often. In the O. T. we read of fasting both as enjoined by the law at the Day of Atonement (Lev. xxiii. 32), and as practised by people in times of trouble, or as an accompaniment of penitence (e. g. Jonah iii. 7). But the Rabbis had added to the frequency of the fasts. The word 'often' in our texts points to

34 thine eat and drink. And Jesus said unto them, Can ye
make the sons of the bride-chamber fast, while the bride-
35 groom is with them? But the days will come; and
when the bridegroom shall be taken away from them,
36 then will they fast in those days. And he spake also a
parable unto them; No man rendeth a piece from a new

this excess of fasting. The Pharisee in the parable boasts of fasting twice a week (Luke xviii. 12).

but thine eat and drink. It is not denied that they ever fasted; but neither is it asserted. There is no saying of Jesus requiring or commending fasting. Once he speaks of it as a practice of his disciples which he assumes to be carried on, and then he forbids ostentation in regard to it (Matt. vi. 16–18). The recommendation of fasting in Mark ix. 29 and Matthew xvii. 21 disappears from the Revisers' Text, as it is not found in the best MSS.

34. sons of the bride-chamber: wedding guests and friends of the bride or bridegroom. The expression 'sons of' is a Hebraism denoting people closely connected with anything, e. g. a 'son of peace' (x. 6), 'sons of this world,' and 'sons of light' (xvi. 8).

the bridegroom: i. e. Jesus. This image is applied to our Lord in the fourth Gospel (John iii. 29), where it is attributed to John the Baptist; it is also found applied to Christ in the Revelation (xviii. 23). The image and the use of it here made by Jesus indicate the sunny joyousness of his early ministry. He is not yet 'the man of sorrows.' His ministry opens in gladness, like a wedding festival, the villagers' delight. But see next verse.

35. This verse shews that already the shadow of the cross is before our Lord. The first mutterings of opposition have begun; he sees that this can end but in one way, for he has determined on a course that must provoke growing antagonisms.

then will they fast: not as a rite, nor by rule; not as penance, but as the natural result of grief. Christ's presence precludes fasting; his departure will bring the mourning that fasting expresses.

36. parable. Our Lord's parables consist of appeals to facts of nature or to customs common among men, by comparison with which it should be seen that what he says is natural or reasonable, and therefore should not be rejected as unbelievable. Thus they are very different from fables, which are often unnatural and even impossible. It is of the essence of the parable that it should be recognized at once as what cannot be denied in every-day life. Then it serves as more than an illustration, as an argument from analogy. It is often introduced with the formula 'What man'

garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine 37
into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. 38
And no man having drunk old *wine* desireth new: for 39
he saith, The old is good.

Now it came to pass on a sabbath, that he was going 6
through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

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would do so and so? or 'No man' would do this or that, to lead on to the thought that what is not to be seen in the world because it is unnatural or unreasonable should not be expected in religion.

a piece from a new garment. Mark (ii. 21) has 'a piece of undressed cloth,' which explains the action. The raw, unshrunk material in shrinking drags at the stiff, old garment and so tears it.

37. new wine, &c. It has been suggested that the old wine-skin would contain dregs which would start the ferment again in the new wine; if the fermenting process had not been stopped it would burst any wine-skins, new or old.

These two parables teach the incompatibility of the new life Christ brings with the old life previously lived. Its immediate application is to Judaism. In the first parable the old is the principal thing; Christianity cannot serve merely to patch up Judaism. In the second, the new is the principal thing; this new life cannot be contained in the old forms of effete customs.

39. An illustration of the clinging to the old, and so refusing to accept the new, commonly seen in the world.

vi. 1-5. *Plucking corn on the sabbath.* On a sabbath day, while Jesus is walking through a cornfield, his disciples pluck ears of corn and eat them. Some of the Pharisees complain of this as sabbath-breaking. Jesus replies by appealing to the instance of David and his followers eating shewbread when hungry, and so placing human need above ritual law. As the Son of man he claims to be lord of the sabbath.

1. plucked the ears of corn, &c. There was no objection to the act, which was expressly permitted in the law (see Deut. xxiii. 25). The objection was to 'sabbath-breaking.'

rubbing them, &c.: only mentioned by Luke, a further act which the Rabbis regarded as labour.

2 But certain of the Pharisees said, Why do ye that which
3 it is not lawful to do on the sabbath day? And Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that
4 were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat
5 save for the priests alone? And he said unto them, The Son of man is lord of the sabbath.

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2. not lawful: i. e. though not expressly forbidden, still considered constructively unlawful, because reckoned a breach of the law forbidding labour on the sabbath. It was treated as a kind of reaping and winnowing, agricultural work not allowed on the sabbath.

3, 4. what David did, &c. The incident is taken from 1 Samuel xxi. 1–6, where we read how David came to Nob demanding bread from the priest Ahimelech, who replied that he had none but the sacrificial bread which only priests were allowed to eat, but on David's demanding that, gave it him. Here then was a distinct breach of law; yet the necessity of hunger was allowed to override the law. Our Lord's appeal takes the form of an *argumentum ad homines*. The Pharisees would not dare to impugn David's action; then why should they object to Christ's disciples breaking another law—if so their action were to be regarded—to satisfy their hunger?

shewbread: 'loaves exhibited'—twelve loaves deposited weekly on a table in the 'holy place' of the temple provided for the purpose, and renewed weekly, being eaten by the priests at the end of the week (see Lev. xxiv. 5–9).

5. This verse reads like a personal claim on the part of our Lord to deal with the sabbath as he will. But (1) in Matthew (xii. 8) we read '*For* the Son of man,' &c., as a truth that should be evident on the statement of it; and (2) Mark (ii. 27) inserts 'The sabbath was made for man, and not man for the sabbath' before the words about the Son of man. Therefore it seems that it is primarily *as* Son of man, in his full realization of the dignity and rights of man, that Jesus is lord of the sabbath. When man rises to his true position he is superior to ritual laws and can dispose of them according to his own judgement. And yet our Lord hints at his higher dignity, as in the claim to forgive sins. He is no ordinary man, but *the* Son of man, who is lord of the sabbath.

And it came to pass on another sabbath, that he 6
entered into the synagogue and taught: and there was
a man there, and his right hand was withered. And the 7
scribes and the Pharisees watched him, whether he would
heal on the sabbath; that they might find how to accuse
him. But he knew their thoughts; and he said to the 8
man that had his hand withered, Rise up, and stand
forth in the midst. And he arose and stood forth. And 9
Jesus said unto them, I ask you, Is it lawful on the
sabbath to do good, or to do harm? to save a life, or to
destroy it? And he looked round about on them all, 10
and said unto him, Stretch forth thy hand. And he did

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vi. 6–11. *Curing a man's withered hand on the sabbath.* On another sabbath, while Jesus is teaching in the synagogue, his critics watch to see if he will cure a man with a withered hand. Knowing their thoughts, he bids the man stand up, and then asks whether it is right to do good or to do harm on the sabbath. Jesus then tells the man to stretch out his hand; he does so, and it is healed. The Pharisaic party, greatly enraged, consult together as to what they shall do with Jesus.

6. another sabbath: not necessarily the next sabbath. The two sabbath incidents are brought together. The second incident aggravates the offence, because (1) it is committed by Jesus himself, while the first was his disciples' action; (2) committed deliberately; and (3) in the scene of sabbath worship.

the synagogue: the Capernaum synagogue, where he was accustomed to attend.

right hand: this only specifically noted by Luke the physician, shewing that the man was the more helpless.

7. to accuse him. The critics have now become antagonists.

8. knew their thoughts. Jesus' power of thought-reading is frequently mentioned.

9. to save a life. The Rabbis admitted that the sabbath might be broken when life was endangered. But Christ's opponents would deny that to be the case with a man who only had paralysis of the hand. Still the cure was in that direction, and in striking contrast to what Jesus next referred to.

to destroy it: a hint of the dark thoughts already hatching in his opponents' hearts. Would not such thoughts desecrate the sabbath more than deeds of mercy?

11 *so*: and his hand was restored. But they were filled
with madness; and communed one with another what
they might do to Jesus.
12 And it came to pass in these days, that he went out
into the mountain to pray; and he continued all night
13 in prayer to God. And when it was day, he called his
disciples: and he chose from them twelve, whom also he
14 named apostles; Simon, whom he also named Peter,

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11. filled with madness, &c. Jesus had defied the Pharisaic party. We have had five grounds of complaint: (1) the claim to forgive sins, (2) consorting with people of ill repute, (3) Jesus sanctioning his disciples' neglect of fasting, (4) two cases of supposed sabbath-breaking—the greatest of offences in the eyes of rabbinism. The result is enraged antagonism and a consultation of the Pharisaic party as to how to deal with the Offender.

vi. 12–19. *The choice of the Twelve.* About this time, after spending a night on the mountain in prayer, Jesus calls his disciples to him and selects twelve of them, whom he designates apostles. The names of the Twelve are here given. On his descent to a level place many people from as far south as Judæa and as far north as Tyre and Sidon come to hear him or to be healed of diseases; he heals all who seek him for the purpose.

12. all night in prayer. This must be connected with what follows. Jesus spent a whole night in prayer previous to the momentous choice of his twelve apostles, as a preparation for making the selection.

13. called his disciples, who must have been near, probably awaiting him on the mountain, for we read after this of his descent to lower ground (verse 17).

twelve: according to the twelve tribes of Israel, though not one from each tribe.

apostles. The Greek word means 'messengers,' *lit.* 'people sent forth.' It is used in Herodotus, e. g. for a messenger to Miletus (*History*, i. 21), and in the LXX by Abijah the prophet in declaring his mission from God to Jeroboam's wife (1 Kings xiv. 6). In Hebrews (iii. 1) Jesus is called 'the Apostle . . . of our confession,' as one sent by God. It is common in Acts and the Epistles as a designation of the Twelve, and sometimes used there in a wider sense for messengers from the churches, or missionaries, for James, Barnabas, Andronicus, and Junias. The case of Paul is distinct, as he himself declares (Gal. i. 1 ff.). The Twelve are rarely called apostles in the Gospels, and only

and Andrew his brother, and James and John, and Philip
and Bartholomew, and Matthew and Thomas, and James 15
the son of Alphæus, and Simon which was called the

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in the present passage by Christ himself. Dr. Hort suggested that the word is not used here in an official sense, as a title of men in a certain office, but in the general sense of messengers or missionaries. In Matthew (ix. 36—x. 1) the sending out of the Twelve follows immediately on an account of our Lord's compassion for the shepherdless multitude, people who are like a plenteous harvest-field while the reapers are few. It would seem then that the immediate purpose of the selection was to send the Twelve out on a preaching tour in Galilee. But they were in training for a larger ministry.

14. First we have the four fishermen, the four men whom Jesus first called to follow him, two pairs of brothers, and formerly partners together in their fishing business (cf. v. 10).

Simon. This name appears first in all the lists.

Peter: meaning a stone, or a rock. It is not asserted that the name was given on this occasion. Our Lord appears to have conferred it later, on the occasion of the apostle's great confession (Matt. xvi. 18).

James and John. James is always named before John, apparently as the senior. He must have been a prominent man in early apostolic times, as he was the one apostle whom Herod selected for execution to mark his disapproval of Christianity.

Philip: according to John, from Bethsaida, the town of Peter and Andrew (John i. 44).

Bartholomew: commonly supposed to be Nathanael mentioned in John, because (1) while the name Nathanael does not appear in the Synoptics, the name Bartholomew is not found in the fourth Gospel, and Nathanael is there associated with apostles (John xxi. 2); (2) both are associated with Philip—in John (i. 45), Philip brings Nathanael to Jesus; in the Synoptics Bartholomew is named next to Philip; (3) the name Bartholomew, meaning 'son of Tholmai,' reads like a surname, e. g. 'Simon, son of John.'

15. Matthew: probably the same as Levi, whose call has been described (see note on v. 27).

Thomas. Nothing is said of him in the Synoptics; he appears several times in the fourth Gospel (xi. 16, xiv. 5, xx. 24–29, xxi. 2).

James the son **of Alphæus:** probably the same as 'James the little' (Mark xv. 40), therefore a short man. Certainly not the same as 'James the Lord's brother,' for as yet his brothers did not believe in him (John vii. 5).

Simon . . . the Zealot: formerly of the party of the Zealots,

16 Zealot, and Judas *the son* of James, and Judas Iscariot,
17 which was the traitor; and he came down with them,
and stood on a level place, and a great multitude of his
disciples, and a great number of the people from all
Judæa and Jerusalem, and the sea coast of Tyre and
Sidon, which came to hear him, and to be healed of
18 their diseases; and they that were troubled with unclean
19 spirits were healed. And all the multitude sought to
touch him: for power came forth from him, and healed
them all.

20 And he lifted up his eyes on his disciples, and said,

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a fanatical party prepared to throw off the Roman yoke by violence, always ready for insurrection.

16. Judas the son of **James**: Matthew (x. 3) and Mark (iii. 18) have 'Thaddæus,' evidently another name for the same man.

Iscariot: 'man of Kerioth,' a place in Judah mentioned in Joshua xv. 25; probably he was the only man from the south country, all the other apostles being Galilæans.

17. a level place: not necessarily a plain; it is not to be assumed that this was at the bottom of the mountain. In Matthew's (v. 1) account of the discourse that follows, it is said to be given on the mountain. It may have been on a level spot among the hills.

Judæa . . . Tyre and Sidon: the fame of Jesus having spread to the extreme north and south of Palestine.

vi. 20–26. Here we have Luke's version of what we call 'The Sermon on the Mount.' It not only differs from that in Matthew (v–vii) in many details, as we shall see; it also contains much less matter. In particular it omits the passages dealing with the law as superseded by the teaching of Christ, and it lays more stress on love and mercy. Some portions of the larger collection of teachings in Matthew occur in other parts of Luke later on.

The Beatitudes and Lamentations. Jesus begins his discourse to his disciples by uttering four sentences of blessing on them, as (1) the poor, (2) those who hunger now, (3) those who weep now, (4) those who are persecuted. He bids them rejoice in persecution because of their prospect of future reward. Then he utters four lamentations, on (1) the rich, (2) those now full, (3) those who now laugh, and (4) men when all speak well of them.

Blessed *are* ye poor: for yours is the kingdom of God.
Blessed *are* ye that hunger now: for ye shall be filled. 21
Blessed *are* ye that weep now: for ye shall laugh. Blessed 22
are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake.

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20. his disciples. The discourse is to Christ's disciples, not to the public generally. So also in Matthew (v. 1).

Blessed: the keynote of the discourse. Jesus begins with felicitation, declaring who are truly happy and congratulating them on the fact.

ye poor. The phrase is general, not 'the poor in spirit,' as in Matthew. Some have taken it as a sign of Luke's 'Ebionitism,' i.e. his sympathy with the primitive Jewish Christian Church, the members of which were actually poor, and thought of themselves as the humble and lowly whom God delighted to honour. But there is no reason to doubt that our Lord used this mode of address. The people Jesus saw gathered about him were socially poor for the most part, peasants and fisherfolk. It is significant that this beatitude stands first. In opposition to the way of the world, that secures the best things to wealth, Jesus offers them to poverty, not necessarily as rewards, as though poverty were a virtue, for that could only be the case if it were chosen voluntarily, as in the case of St. Francis wedded to poverty as a bride. The idea is that the poor, hitherto shut out of many good things, may now have the best of all things, the kingdom of God. Their poverty is no barrier; elsewhere Jesus shews how a rich man's wealth is a barrier to his obtaining this treasure, not on God's side, however, but on his own.

21. The futurity of the blessings for the hungry and sorrowful is here indicated. There will be a reversal of their conditions. Again, it is not said that this is to be as a reward, or as a mere compensation; but the great fact is secured. Note, this is for Christ's disciples, to whom the whole discourse is addressed. Not all needy and sorrowing people will have fullness and joy, but Christ's disciples who sorrow now will rejoice hereafter.

22. separate you: Jewish excommunication.

your name as evil: calumnies. Latin writers shew how these were circulated concerning the Christians. Tacitus refers to Christianity as a 'pestilent superstition,' and to Christians as 'men of the worst character and deserving the severest punishment' (*Annals*, xv. 44). Pliny hints at the possibility

23 Rejoice in that day, and leap *for joy*: for behold, your
reward is great in heaven: for in the same manner did
24 their fathers unto the prophets. But woe unto you that
25 are rich! for ye have received your consolation. Woe
unto you, ye that are full now! for ye shall hunger. Woe
unto you, ye that laugh now! for ye shall mourn and
26 weep. Woe *unto you*, when all men shall speak well of
you! for in the same manner did their fathers to the false
prophets.

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of 'secret crimes' among the Christians. Later they were credited with the foulest wickedness—incest, murder, cannibalism, and persecuted as 'enemies of the human race' (*Epistle* x. 96).

23. Rejoice, &c. This was realized in the enthusiasm of the martyrs.

24. woe, &c. This is lamentation, not merely denunciation; and it does not merely pronounce the doom of the prosperous as such, any more than the Beatitudes promise rewards for mere poverty and distress. But the people enjoying plenty and prosperity, who congratulate themselves that all will be well with them on this account, are warned against a false security. The acquisition of ill-gotten gains, followed by sinful self-indulgence, calls for judgement; and Jesus knew how much of the prosperity of his day was stained with these evil practices. The association is too common in all ages. Compare James's denunciation of the rich of his day as fraudulent oppressors of their employés (Jas. v. 1–6).

26. when all men shall speak well of you. Jesus warns against universal popularity, too often got by pandering to prejudice, and too often smothering the conscience of its favourite and blinding him to the vision of truth and God's will.

In comparing these sayings of our Lord with the Beatitudes in Matthew (v. 3–12) we may notice *first* the following points of agreement:—They both deal with the question of the *summum bonum*, the question of the true road to happiness. In tracing this out they agree in rejecting the common ways of worldly ambition and greed—power, wealth, popularity, pleasure, &c., and point to quiet, lowly paths. In particular they both deal with poverty, sorrow, hunger, and persecution as characteristics of the road to blessedness.

In the *second* place we may observe the serious points of divergence between the two accounts:—(1) Matthew has eight

But I say unto you which hear, Love your enemies, 27
do good to them that hate you, bless them that curse 28

beatitudes; Luke has but four, to which he adds four corresponding lamentations, not found in Matthew. (2) Matthew's beatitudes treat of moral and spiritual conditions, describing 'the poor *in spirit*,' those who 'hunger and thirst *after righteousness*,' &c.; Luke only refers to social and personal conditions—the poor, those who hunger now, &c. (3) In Matthew the form of address is in the third person—'Blessed are *they*,' &c.; in Luke it is in the second person—'Blessed are *ye*,' &c. Commentators differ as to which is the more original form of the utterances. Some give the preference to Matthew's as being the more spiritual and Christlike, and assert that Luke or the compiler he followed converted them to what we might call his socialistic ends. But that is to allow of a daring liberty having been taken in the primitive church with the most important of our Lord's utterances, changing their drift and intention—surely an improbable hypothesis. Others give the preference to Luke's version, and take Matthew's as an expansion of the original utterances with additions from sayings of Jesus on various occasions, and explanations of what was seen to be the deeper spiritual meaning of his brief words. The address in the second person rather indicates the primitive form. But that both forms of the Beatitudes were originated by our Lord himself on two different occasions must be allowed as a possible explanation. If so, Luke's as the simpler series, dealing more with external and social conditions, would come first, Matthew's as the more spiritual treatment following and revealing deeper meanings. But possibly Matthew and Luke had obtained different versions of the Beatitudes from two different sources, neither intentionally altered, but each representing the facet of our Lord's teaching that most struck some disciple.

vi. 27-38. *On loving our enemies, being merciful and generous.* Jesus bids his people love their enemies and return good for ill, giving to all who ask, and following out the 'golden rule' of doing to others as we wish them to do to us. It is nothing merely to render good for good, or to lend where we expect a return; even sinners do as much. But to love our enemies and lend without ever despairing will prove us sons of the Most High, who acts thus generously to good and bad alike. Mercifulness is commended as godlike. We are warned not to judge or condemn others that we may not suffer a like fate; but to be generous in our treatment of people, because as we deal with them we shall be dealt with ourselves.

27. you which hear: a peculiar phrase, awakening attention

29 you, pray for them that despitefully use you. To him
that smiteth thee on the *one* cheek offer also the other;
and from him that taketh away thy cloke withhold not
30 thy coat also. Give to every one that asketh thee; and
of him that taketh away thy goods ask them not again.
31 And as ye would that men should do to you, do ye also
32 to them likewise. And if ye love them that love you,
what thank have ye? for even sinners love those that
33 love them. And if ye do good to them that do good to
you, what thank have ye? for even sinners do the same.
34 And if ye lend to them of whom ye hope to receive,
what thank have ye? even sinners lend to sinners, to

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to an apparent paradox, and requiring that attention if what follows is to be understood.

29. smiteth: a strong word, meaning not merely an insolent slap of the cheek, but a heavy blow.

offer also the other. To take this literally would be grotesque, and the action mere buffoonery. Jesus expects us to understand him with some imagination and common sense. The principle of non-resistance is illustrated by the example of an extreme instance; this is the very opposite to hitting back.

cloke: the outer garment.

coat: the inner garment, shirt or tunic. In Matthew (v. 40) the order in which the garments are mentioned is reversed, the coat being taken first, and the action is described as a process at law, the garments being sued for successively.

31. Parallels to the 'golden rule' have been pointed out in Tobit iv. 15: 'What thou thyself hatest, do to no man,' and the Stoic saying, 'What thou dost not wish done to thee, do not to another.' There is a similar Buddhist precept. But these are negative; our Lord's positive maxim goes much further. The language is varied, but still positive, in Matthew (vii. 12): 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them,' with the characteristic addition in this more Jewish Gospel, 'for this is the law and the prophets,' not found in Luke, a Gospel for Gentiles.

32. what thank: *lit.* 'grace' or 'favour,' i. e. gracious recognition.

sinners. The meaning is 'notorious' sinners, people of ill repute. Matthew has 'publicans' here and 'Gentiles' in the next verse.

receive again as much. But love your enemies, and do 35
them good, and lend, never despairing; and your reward
shall be great, and ye shall be sons of the Most High:
for he is kind toward the unthankful and evil. Be ye 36
merciful, even as your Father is merciful. And judge 37
not, and ye shall not be judged: and condemn not, and
ye shall not be condemned: release, and ye shall be
released: give, and it shall be given unto you; good 38
measure, pressed down, shaken together, running over,
shall they give into your bosom. For with what measure
ye mete it shall be measured to you again.

And he spake also a parable unto them, Can the blind 39

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35. never despairing: an important change of rendering in the R.V. The A.V. had 'hoping for nothing again,' i. e. lending without expecting a return. But the Greek word is never found in that sense, and always in some such sense as that of the Revisers. Another reading gives us 'despairing of no one' with essentially the same meaning, i.e. to be kind to and help the people who seem to be most hopeless, never despairing of them.

37. judge not: a condemnation of censoriousness. It has no relation to the duties of magistrates. Jesus is not speaking to magistrates, and evidently his language is concerned with conduct in private life. There is a similar saying of Hillel—'Judge not thy neighbour until thou comest into his place.' Cf. James iv. 12—'Who art thou that judgest thy neighbour?'—probably an echo of Christ's words here; cf. also Romans ii. 1.

38. good measure, &c.: the metaphor is taken from corn-dealing.

into your bosom The large, loose pocket made in the cloak by drawing it up to a deep fold above the girdle.

vi. 39-45. *On blind guides, the mote and the beam, trees and their fruit.* Blind men cannot safely guide other blind men. The pupil is not to be expected to outrun his teacher. How unseemly it is to observe the mote in a brother's eye and ignore the beam in your own eye! The latter must first be removed if any attempt is to be made to take away the former. Good and bad trees all bear fruit according to their quality. You cannot get figs and grapes from thorns and brambles. So every man brings out in life and speech only what he has been first treasuring in his own heart.

guide the blind? shall they not both fall into a pit?
40 The disciple is not above his master: but every one when
41 he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but
42 considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou

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39. the blind. If to be connected with what goes before, the idea confirms the rebuke of judging others. It also prepares for what follows in the 'parable' of the mote and the beam. They who are themselves blind will only injure others if they attempt to set them in the right way. There is no immediate reference to the scribes and Pharisees here, as there is in another place where Jesus calls them 'blind guides' (Matt. xxiii. 16), 'fools and blind' (verse 17), &c. In the present case the admonition is for his own followers.

a pit: one of the unfenced wells, tanks, and quarries that abound in Palestine.

40. master: *lit.* 'teacher,' the master of pupils, not the master of a house, or of servants.

perfected: *lit.* 'quite adjusted,' 'equipped,' 'finished,' as we say. This word is emphatic. The sentence admits of various readings; but that is to be preferred which retains the emphasis, thus—'When he is finished, every disciple will be like his teacher.' The idea of the verse is that the pupil is not to be expected to go beyond his teacher; his best attainment is for him just to come up to the instructor. If then the teacher is but a blind guide, what but blindness can be expected in the pupil? Possibly the saying was proverbial, for our Lord gives it another turn in Matthew x. 25, where he says: 'It is enough for the disciple that he be as his master,' indicating that his followers must expect persecution if he receives it. Cf. also John xiii. 16 and xv. 20.

41. mote: *lit.* any 'dry fragment.'

thy brother. The thought that he is a brother should check censoriousness. This is an indication that the precepts are framed for domestic and social life, not directly at all events for civil government.

beam. The Greek word means 'main beam,' used for supporting the floor or the centre of the roof, and therefore it indicates an especially large beam.

hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that 43
bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known 44
by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good 45
man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

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42. hypocrite. In classic Greek the original word means an 'actor' and never what we understand by an 'hypocrite'; on the other hand, in Biblical Greek, which knows nothing of the drama, it is invariably used in the secondary sense of one who acts a false part in life, or even one who is utterly bad apart from the notion of pretence. The latter meaning is found in the LXX of Job (xxxiv. 30, and xxxvi. 13) for the 'impious.' But in the N. T. it generally carries the idea of pretence, as suggested by our word 'hypocrite.' The censorious person who comes as a 'candid friend,' indicating his brother's minute defect while he is negligent of his own immeasurably greater fault, thereby proves his zeal for perfection to be insincere.

see clearly: a further thought; if it is well to help a brother to be free from his minor defects, we cannot do this until we have cleared ourselves of our more serious evils.

43. for, &c.: connecting this verse with what precedes. Conduct is the fruit of character. Therefore it is useless to think of rendering useful service, such as removing the mote from a brother's eye, while our own life is corrupt. But the saying is of universal application, conveying one of the fundamental ideas of our Lord's teaching.

45. treasure. The idea is of storing up, valuing, and guarding, like jewels in a cabinet. It is what is most prized and held most firmly that determines the outcome of the life.

heart: always used in Scripture for the whole inner life, thought and will, as well as emotion.

abundance: i. e. that which abounds in the heart; if there is much good with a little evil still remaining, the outcome will be good; if there is a preponderance of evil within, the outcome will be evil. Thus main tendencies are indicated. In this world

46 And why call ye me, Lord, Lord, and do not the
47 things which I say? Every one that cometh unto me,
and heareth my words, and doeth them, I will shew you
48 to whom he is like: he is like a man building a house,
who digged and went deep, and laid a foundation upon
the rock: and when a flood arose, the stream brake
against that house, and could not shake it: because it
49 had been well builded. But he that heareth, and doeth
not, is like a man that built a house upon the earth

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all characters are more or less mixed. Nobody is wholly good, nobody wholly bad. But each is accounted good or bad, and each produces good or bad results from his life taken as a whole, according to what abounds in him.

vi. 46-49. *The two houses.* Jesus asks why people who do not obey him hail him as Lord. Everybody who both hears his words and does them is compared to a man who digs deep for a foundation, and thus builds his house on the rock, so that when a flood rises, the torrent of which breaks against it, it is not shaken; while every one who only hears without doing is like a man building on the earth without a foundation, whose house falls in a great ruin when the stream breaks on it.

46. why call ye me, &c.: addressed to nominal disciples, some of whom, in the gathering about him, Jesus knew were not carrying out his precepts.

47. heareth . . . and doeth. The parable turns entirely on these two words. The first is necessary; this warning only applies to those who hear the teachings of Christ, not to the heathen. The second determines the fate of all such. Those who do what Christ says are building safely; those who do not are building with fatal insecurity.

48. digged . . . deep. The form of the parable is different from the version of it in Matthew, where it turns on a selection of sites, one choosing rock, another sand. Here, with the same sort of soil, the two men are supposed to build differently, one digging down to the rock, the other satisfying himself with the easier work of building on the superficial earth.

a flood arose, &c. In the mountainous country of Palestine, where rain only comes at certain seasons and then in great quantity, it soon produces a roaring torrent where all was dry before.

without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his sayings in the ears of the 7
people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto 2

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49. earth without a foundation: level and soft, and therefore easy to build upon, possibly the deposit of a former flood, at the sight of which a wise man would take warning. The new flood sweeps it all away down to the rock.

straightway: a very common word in Mark, much less frequent in Luke. It indicates that the destruction is quickly brought about by a torrent suddenly sweeping down from the mountain, the effect of one rain-storm. There is no time to remove the house or underpin it with a deeper foundation.

great. The word is in an emphatic place. The greater the house the greater its ruin; the louder the pretence of discipleship in the call 'Lord, Lord,' the deeper the shame of failure. But in any case the ruin is great because it is complete; not merely cracked walls or the loss of adjuncts, but the overthrow of the whole house.

vii. 1–10. *A centurion's servant cured.* On the return of Jesus to Capernaum a centurion sends elders of the synagogue to beg him to come and save a slave boy. They plead the centurion's case, describing his practical friendliness in building a synagogue. Jesus sets out; but as he approaches the house he is met by some friends of the centurion, who are sent to express his unworthiness to receive our Lord, and his assurance that a word will suffice. This assurance is based on his own experience of the power of authority that is practised in the army. Jesus is astonished, and tells the people he has not found such faith even among Jews. Returning to the house the messengers find the lad well.

1. After he had ended, &c.: i.e. on the conclusion of the great discourse among the hills.

2. centurion: a military officer in command of a century, consisting of from fifty to a hundred men, according to the size of the legion of which it was a subdivision. His position was like that of a non-commissioned officer in our army, not admitting of promotion except under very unusual circumstances. When his time was up he would leave the service, to settle in some small town and live on the fortune he had acquired in the wars. It has been noticed that the N. T. centurions are always presented to us in a favourable light. This centurion, though a Gentile, could

3 him, was sick and at the point of death. And when he
heard concerning Jesus, he sent unto him elders of the
Jews, asking him that he would come and save his
4 servant. And they, when they came to Jesus, besought
him earnestly, saying, He is worthy that thou shouldest
5 do this for him: for he loveth our nation, and himself
6 built us our synagogue. And Jesus went with them.
And when he was now not far from the house, the
centurion sent friends to him, saying unto him, Lord,
trouble not thyself: for I am not worthy that thou
7 shouldest come under my roof: wherefore neither
thought I myself worthy to come unto thee: but say
8 the word, and my servant shall be healed. For I also

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scarcely be a Roman soldier; as Galilee was ruled by Herod Antipas at the time, he would be serving under that king, but after the Roman model, for the Herods imitated Rome.

servant: slave.

3. elders: leading citizens, probably though not certainly rulers of the synagogue to which they refer.

that he would come, &c. The request that Jesus would come to the house is not given in the parallel account in Matthew (viii. 5–13), which however is much briefer than that which Luke here gives. (The incident is not narrated in Mark.) It might be omitted owing to the fact that the centurion subsequently deprecated the coming of Jesus. But if we take the narrative as it stands in Luke, it suggests that he sent for Jesus, but when he saw the wonderful Rabbi actually approaching, was abashed at his own temerity.

4. do: *lit.* 'reach forth,' and so 'offer a kindness.'

5. loveth our nation: not a proselyte, but a man friendly to the Jews.

our synagogue: the one synagogue of Capernaum, or more probably that synagogue of which these men were elders. The marble ruins of a splendid synagogue lying in a thicket of gigantic thistles at *Tel Hûm* have been pointed out as belonging to this very building. But probably *Tel Hûm* is not the site of Capernaum, and the ruins seem to belong to the more sumptuous style of the second century A. D.

6. not worthy: *lit.* 'not fit,' 'not sufficient': a different word from that used by the rulers (verse 4).

7. my servant: *lit.* 'my boy,' 'my lad,' not the same word as in verse 2, but one of kinder tone.

am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these 9
things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they 10
that were sent, returning to the house, found the servant whole.

And it came to pass soon afterwards, that he went 11

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8. under authority: as but a petty officer obeying his superiors.

under myself: yet as an officer with authority over his own handful of men. From his experience of the irresistible authority of military discipline, the centurion concludes that the authority which Jesus possesses must be equally efficacious, even at a distance. As the law is the schoolmaster to bring the Jew to Christ, so here military discipline is the soldier's schoolmaster with the same result.

9. he marvelled. We have no justification for emptying these words of their plain meaning. In his human limitations Jesus is seen sharing human emotions, one of which is the emotion of surprise and wonder.

not in Israel. This pagan had outrun the Jews in his faith, especially with regard to our Lord's authority. That was the marvel. He saw that Jesus was more than a teacher and more than one possessed with immediate healing power, so that his authority must extend beyond his immediate presence. Jews came to Jesus to be touched for their healing; this Gentile was sure he could heal at a distance. That implied a faith in his authority beyond what the Jews possessed. It was wonderful, wonderful even to Jesus himself.

10. whole: the present participle, meaning in a state of health, cured and continuing so.

vii. 11–17. *The widow's son at Nain.* Soon after this, as Jesus is approaching Nain with his followers, he meets the funeral of a widow's only son. Moved with pity for the mother he bids her cease weeping, draws near to the bier, and touches it. The bearers stand still and Jesus tells the young man to arise. The dead man sits up at once and begins to speak. The people are

to a city called Nain; and his disciples went with him,
12 and a great multitude. Now when he drew near to
the gate of the city, behold, there was carried out one
that was dead, the only son of his mother, and she was
a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on
14 her, and said unto her, Weep not. And he came nigh
and touched the bier: and the bearers stood still. And
15 he said, Young man, I say unto thee, Arise. And he
that was dead sat up, and began to speak. And he gave
16 him to his mother. And fear took hold on all: and

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overawed at the marvel, praising God, and declaring that a great prophet has risen among them. This incident is only in Luke.

11. Nain: a small town about eight miles south-west from Nazareth, on a hill looking westwards over the plain of Esdraelon, within half an hour of Shunem, the scene of Elisha's miracle.

disciples: not merely the Twelve, but other attached disciples such as the women mentioned subsequently (viii. 2, 3).

12. carried out: burial in the East being always outside the city walls, not as with us until recently, in insanitary town churchyards.

13. saw her. The mother, as chief mourner, would walk before the body. Thus Jesus would meet her first.

had compassion: a strong word, given in Matthew and Mark several times to shew our Lord's motive in working miracles, but only applied to Jesus Christ in Luke on this one occasion.

14. bier: a board or receptacle of wicker-work, supported by two or three staves which the bearers held. Coffins, though used in Egypt, were not employed in Palestine.

I say unto thee. Note the tone of authority, very different from the manner of Elisha's prayer and effort at Shunem (cf. 2 Kings iv. 33-35), and from the custom of the apostles appealing to the name of their Lord when curing the sick.

15. he that was dead: *lit.* 'the dead man.'

sat up. The Greek word is rare except among medical writers; the use of it is another mark of Luke the physician.

began to speak: a phrase that carries us back to the eye-witness' narrative. A dead man speaking startled the spectators. Luke records it as a proof that the man was really alive again.

gave him to his mother: suggesting the motive for this

they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this 17
report went forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these things. 18
And John calling unto him two of his disciples sent them 19
to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto 20
him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?
In that hour he cured many of diseases and plagues and 21

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very exceptional miracle, compassion for a widow mourning the loss of an only son.

16. glorified God. Again the praise is rendered to God for what Jesus does. A characteristic of this Gospel.

great prophet. No more is yet suspected by the people generally.

17. Judæa. Probably used for the Jews' country generally—Palestine as a whole. Nain was in Galilee. Cf. note on iv. 44.

vii. 18-23. *John the Baptist's message.* John, hearing from his disciples of what Jesus is doing, sends two of them to ask him if he is the expected one. Jesus, who is engaged in the very act of curing the sick and afflicted when the messengers arrive, tells them to report to John what they have seen and heard, and calls attention to his works and his preaching to the poor. He adds a blessing on such as do not stumble at him.

18. John: the Baptist (cf. verse 20), now in prison, as we learn from Matthew xi. 2.

19. he that cometh: he whose approaching advent John himself had announced (cf. iii. 16). Various views have been held as to John's reason for sending with this inquiry: (1) That it was for the sake of his disciples; (2) that it was to force the hand of Jesus and compel him to declare himself; (3) that doubts were rising in John's own mind. The third is the most simple explanation. The depression of his imprisonment had clouded the Baptist's mind; and Jesus was not working openly the great change that John had expected, nor bringing in the kingdom of God as he had anticipated it. This is confirmed by the next incident, when Jesus speaks of the greatness of John and his limitations, thus explaining his conduct.

21. plagues: especially distressing complaints.

evil spirits; and on many that were blind he bestowed
22 sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised
23 up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.
24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What

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22. the dead, &c. This follows immediately on the Nain incident, and appears to be an allusion to it. The previous verse shews that the words are to be taken literally, since Jesus was working bodily miracles at the time. Nevertheless if the miracles themselves were symbols of Christ's spiritual work, like parables in action, a deeper secondary meaning might also be attached to his words here. This is the more probable, since in his Nazareth sermon Jesus applied to himself a prophetic word about 'opening the eyes of the blind,' &c., where spiritual blindness and other spiritual evils are plainly indicated (cf. iv. 18). Probably he is here alluding to the prophecy then quoted.

the poor, &c.: a favourite idea of Luke's, but found also in Matthew's account of this incident (Matt. xi. 5). Jesus points to the rare fact that he brings good news for the poor as the crowning evidence of who he is. Yet he gives no direct answer to John's direct question. This was according to his method, which was not to declare himself openly, but to lead his disciples to perceive his nature and mission for themselves.

23. stumbling. This word introduced by the Revisers, in place of 'offence' and 'being offended' as in the A. V., more nearly represents the original, a Greek word from which our 'scandalize' is derived. It comes from a word meaning the trigger of a trap, so that literally it signifies being ensnared or entrapped. Thus it comes to mean being tripped up, and so checked and hindered.

vii. 24-30. *The character of John the Baptist.* On the departure of the messengers Jesus asks the people concerning John as to what they went out into the wilderness to see—a feeble reed, a mere dandy? It is in royal courts that people living in luxury are to be found. A prophet, then? Yes, and more; for John is the predicted messenger, and the greatest man ever born. And

went ye out into the wilderness to behold? a reed shaken
with the wind? But what went ye out to see? a man 25
clothed in soft raiment? Behold, they which are gor-
geously apparelled, and live delicately, are in kings'
courts. But what went ye out to see? a prophet? 26
Yea, I say unto you, and much more than a prophet.
This is he of whom it is written, 27

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

I say unto you, Among them that are born of women 28

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yet but a small member of the kingdom is greater than he. At this the people and the publicans, having accepted John's baptism, acknowledge God's righteousness in sending him; but the Pharisees, not having done so, reject God's counsel.

24. a reed: such as would be found growing by the Jordan.

shaken with the wind: suggestive of feebleness. If John had been a feeble creature, would the people have flocked out to the wilderness to hear him? Then they must not suppose the vacillation implied in his message to Jesus to be indicative of essential weakness of character—an apology for John.

25. soft raiment: very different from John's camel's-hair cloak and leather girdle, the harsh clothing of the ascetic. Jesus describes the opposite habit of life, not to be looked for in wild regions where John was found, but rather to be sought in kings' palaces. His reason seems to be to point to the stern rigour of the Baptist as a sign that he was no weakling, and to rouse admiration for the self-denying earnestness of the man.

26. a prophet: one inspired with a message from heaven.

more than a prophet: more than one of the historic prophets of Israel. John had an additional function beyond that of Hebrew prophecy. As a prophet he preached repentance. But his unique position was that of the herald of the coming of God, as the following words shew.

27. Cited from Malachi iii. 1, but verbally altered.

messenger: *lit.* 'angel,' but the word used for John's messengers in verse 24. 'Malachi' means 'my angel' or 'my messenger,' so that this phrase seems to have given its title to the book so named. We are not to think of a prophet named 'Malachi.' An unknown prophet writes the book that bears this name, drawn from something in its contents.

there is none greater than John: yet he that is but little
29 in the kingdom of God is greater than he. And all the
people when they heard, and the publicans, justified God,
30 being baptized with the baptism of John. But the
Pharisees and the lawyers rejected for themselves the
31 counsel of God, being not baptized of him. Whereunto
then shall I liken the men of this generation, and to

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28. none greater: because of John's unique function just indicated.

but little: *lit.* 'the less,' i.e. he who is less than his fellow members. Even an inferior member of the kingdom of God is greater than John the Baptist. This implies that John is not in the kingdom; he belongs to the earlier faith, he is an Old Testament prophet, a Jew, not a Christian. In knowledge and privilege and the status to which he is raised by the grace of the Gospel, the humblest Christian stands higher.

29. Dr. Plummer takes the sentences in this verse and in verse 30 to be spoken by our Lord, because according to the best MSS. there is no indication further on that he there resumes (cf. note on verse 31). But it is much more natural to take them as a comment of the evangelist in the form of a parenthesis.

justified. This word, so frequent in Paul's writings, but more rare in the Gospels, here means to 'pronounce right,' plainly not to 'make right.' These people recognized the justice of John's position and mission as these had been determined by God.

30. lawyers: the scribes, as having charge of the law and interpreting it—a favourite word with Luke, because less technical than 'scribes,' and not so liable to be misunderstood by Gentile readers.

rejected for themselves: refused to take the Divine counsel home to themselves.

the counsel of God: the whole scheme of the kingdom as prepared by John and inaugurated by Jesus.

vii. 31–35. *A perverse generation.* Jesus asks with what can such a generation as that of his contemporaries be compared? They are like children in the marketplace, who complain that their companions will not play with them, however much they are invited. They call John a demoniac because of his ascetism, and Jesus a glutton and a drinker because of his not being ascetic. But wisdom is acknowledged to be right by all her children.

31. this generation: the people then living, not mankind in all ages.

what are they like? They are like unto children that 32
sit in the marketplace, and call one to another; which
say, We piped unto you, and ye did not dance; we
wailed, and ye did not weep. For John the Baptist 33
is come eating no bread nor drinking wine; and ye
say, He hath a devil. The Son of man is come eating 34
and drinking; and ye say, Behold, a gluttonous man,
and a winebibber, a friend of publicans and sinners!
And wisdom is justified of all her children. 35

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32. Our Lord here describes some children attempting to start a game in the marketplace, but without success. They complain that whether they pipe, as though playing at a wedding, or make lamentations, as though playing at a funeral, the other children will not join them. The popular interpretation of this illustration has been to take John and Jesus as the children calling in vain on their unappreciative companions. But this does not fit in with the opening words, which compare the contemporary generation to the children sitting in the marketplace, who make their complaint of other children. In applying the parable, Jesus speaks of the people as making the complaint, not of doing so himself nor of John thus complaining, which would be the appropriate comparison for that interpretation. Therefore we should take our Lord to mean that the people of his day are like these children in the marketplace, who complain that neither John nor Jesus will respond to their call to do as they please. John will not be merry to please them; Jesus will not have a mournful religion, such as the fasting in which his disciples did not join. Neither the prophet of the wilderness nor the newer Teacher can satisfy this perverse generation, because the most opposite complaints are made against them.

33. A reference to John's ascetic habits and spare diet in the wilderness.

a devil: better 'a demon.'

34. A plain indication of our Lord's habits. He did not live as an ascetic. Two calumnious charges are brought against him: (1) self-indulgence; (2) keeping bad company—the latter, however, in reality no charge of evil at all.

35. wisdom: the Divine wisdom, contained in the counsel of God just referred to (cf. verse 30).

is justified: *lit.* 'was justified,' i. e. when her children accepted John's teaching and Christ's.

of all her children: i. e. 'by all her children.' The phrase

36 And one of the Pharisees desired him that he would
eat with him. And he entered into the Pharisee's house,
37 and sat down to meat. And behold, a woman which
was in the city, a sinner; and when she knew that he
was sitting at meat in the Pharisee's house, she brought
38 an alabaster cruse of ointment, and standing behind at

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is a common Hebraism. The children of wisdom are the wise. Those who are wise—here John's and Christ's disciples—have acknowledged the wisdom of the Divine counsel in the message of both teachers.

vii. 36-50. *The penitent.* Jesus accepts an invitation to dine with a Pharisee. While he is there, a woman of ill fame in the city comes in and stands weeping over his feet and kissing them, and then anointing them from an alabaster box she has brought for the purpose. The Pharisee thinks Jesus cannot be a prophet, or he would discern the woman's character. Jesus, addressing the Pharisee by name as Simon, gives him a parable of two debtors, one owing much more than the other, but both of whom are freely forgiven their debts, and asks which will love the generous lender most. Simon supposes the man who had been forgiven most. Jesus, then turning to the woman, points out how much more attention she has shewn him than his host had shewn, and concludes by declaring because she loved much that her many sins are forgiven—for love and forgiveness vary together. The people at table are astonished at Jesus forgiving sin, but taking no notice of them, he commends the woman's faith and dismisses her in peace.

36. one of the Pharisees. We have no ground to assign a malignant motive to this man. He may have felt genuine interest in Jesus, or he may have been instigated by curiosity.

he entered, &c. It is to be observed that Luke places this narrative immediately after the complaints that Jesus was the opposite of an ascetic and that he was a friend of sinners—both of which grounds of complaint are here illustrated.

sat down to meat: *lit.* 'reclined' at table.

37. a sinner: a person notoriously of ill repute.

when she knew, &c. An Eastern house is often open and accessible, especially when feasting is going on in it. The woman could come in through the open doorway, cross the courtyard, and enter the guest-chamber.

an alabaster cruse: an *alabastron*, a flask commonly of alabaster. A woman would carry such a flask by a cord round the neck, hung down below the bosom.

his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, 39 he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have some- 40 what to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five 41 hundred pence, and the other fifty. When they had not 42 *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, 43 He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning 44

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ointment. Balsam ointment was worth its weight in silver; spikenard was less costly, but still precious. Perfumed oils were made from roses and the iris plant. In Palestine especially an ointment called *foliatum* was commonly carried about with them by women. Dr. Edersheim suggests that this may have been the ointment used by the woman of this narrative.

38. at his feet: Jesus reclining on his left elbow, so that his feet would project behind the couch.

the hair of her head: dishevelled hair considered disgraceful in a woman.

kissed: a strong Greek word, meaning to kiss repeatedly and warmly.

39. a prophet. The Vatican MS. has 'the prophet,' the expected prophet.

40. answering: replying to Simon's unuttered criticism; another instance of Christ's thought-reading.

Master: Teacher.

41. pence: *denarii.* The Roman *denarius* was a silver coin between the sizes of our shilling and sixpence. Thus the two debts would be equal to about £15 and £1 10*s.* 0*d.* respectively in coins; but in purchasing power—silver and gold then being more valuable, compared with the necessaries of life, than now—would represent about £50 and £5.

44. To have a guest's feet washed after travelling in dust and

to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with
45 her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not
46 ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.
47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is

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heat, barefooted or with only sandals, to give him a kiss of welcome, to pour on his head at least olive oil—one of the commonest products of the country—were the most usual courtesies of hospitality. Simon had neglected all three acts, perhaps rudely careless because Jesus was a man in humble circumstances. In all three matters the woman Simon contemned had proved herself more attentive, though she was a stranger under no social obligation to perform them, and he was flouting the immemorial graces of oriental hospitality. Instead of the slave's common washing, she wetted the feet of Jesus with her tears; instead of formal kissing on his cheek, she warmly and repeatedly kissed his feet; for common oil, she gave ointment.

47. many. Jesus did not ignore or make light of sin in forgiving it. This woman had lived in a state of depravity, accumulating guilt and shame.

for she loved much, &c. The simplest interpretation of this passage is to take it as meaning that the forgiveness is a consequence of the love, that the penitent's many sins are forgiven because she loves much. But this is out of harmony both with what precedes and with what follows. In the preceding parable the greater debtor is not forgiven because of his love, but he loves much because he is forgiven much; and in the comment that follows, Jesus declares that he who has little forgiven has little love, i. e. that smallness of love is the consequence, not the cause, of smallness of forgiveness. Moreover, at the conclusion it is the penitent's faith, not her love, that Jesus commends as the means of her being saved. Therefore what looks like the obvious interpretation of this intermediate phrase is quite alien to its context. We can avoid this confusion by attaching the phrase 'for she loved much' to the beginning of the verse—'Wherefore I say unto thee,' &c. Thus read, it means that Christ's reason for making the declaration of forgiveness is the manifestation of the

forgiven, *the same* loveth little. And he said unto her, 48
Thy sins are forgiven. And they that sat at meat with 49
him began to say within themselves, Who is this that
even forgiveth sins? And he said unto the woman, 50
Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went 8

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penitent's love. He is able to say that she is forgiven because he sees the fruits of the forgiveness in the tokens of love.

49. Who is this? &c. The second time that our Lord's forgiveness of sins was remarked on with astonishment. The first is at v. 21.

50. in peace: *lit.* 'into peace,' a deepening of the oriental 'Farewell.'

NOTE. In popular tradition, encouraged by conventional art, the penitent is identified with Mary of Bethany, and also with Mary Magdalene, who forms a link between the two others. Luke only gives one anointing scene; the other evangelists also give only one anointing scene; and in both cases the occurrence is at the house of a Simon (cf. Matt. xxvi. 6). Then in John (xii. 3) it is a Mary who anoints, and the Magdalene is named Mary. Here the woman is a penitent, and Mary Magdalene had been liberated from seven demons. But these superficial resemblances are more than outweighed by the differences. Simon and Mary are among the commonest N. T. names. Time, place, circumstances, conversation, all differ. This incident is in the midst of our Lord's ministry in Galilee, at a Pharisee's house, with a penitent. The other is in the last week at Bethany; the Simon is a leper; nothing is said of Mary being 'a sinner'; the only complaint is of wastefulness. Moreover, we have no reason to doubt the moral character of Mary Magdalene (cf. note on viii. 2). There is no improbability in the idea of two such anointings. At all events, Luke does not identify the penitent with Martha's sister Mary, whom he mentions later on (x. 38-42).

viii. 1–3. *Ministering women.* Jesus goes among towns and villages preaching the good news of the kingdom, accompanied by the Twelve and by a number of women, three of whom are named as especially important, viz. Mary Magdalene, to whom he had brought singularly great deliverance; Joanna, the wife of Herod's steward; and a certain Susanna. These women support the mission out of their property.

1. soon afterwards. There is a short interval after the scene at the Pharisee's house. Then a fresh preaching tour commences.

about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him
2 the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called
3 Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.
4 And when a great multitude came together, and they

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preaching, &c. Nothing is said of teaching here. The work is the elementary proclamation of the coming kingdom to the public.

the twelve: not all the disciples, nor the larger group of followers whom Jesus drew about him for his teaching. This was a special mission tour.

2. certain women, &c. All these women had been healed from some affliction or disease. Their devotion was prompted by gratitude and informed by knowledge resulting from experience.

Magdalene: after *Migdol*, a 'watch-tower.' The word *Migdol* is common, but a place now marked by a squalid hamlet known as *Mejdel*, at the south of the little plain of Gennesaret where the hills approach the lake, is likely to have been Mary's home, as it is near the centre of our Lord's ministry.

seven devils: better 'seven demons.' There is no reason to suppose that the brain and nerve symptoms associated with the idea of possession were accompanied with a corrupt moral character. The popular idea of the 'Magdalen' is a baseless libel on Mary of the watch-tower.

3. Joanna. She was one of the women who subsequently went to the tomb to anoint the body of Jesus (cf. xxiv. 10).

Herod's steward. The Herod would be Antipas, king of Galilee; the steward, the manager of his estates. Later we meet with a foster-brother of Herod among the prophets and teachers at Antioch (Acts xiii. 1)—perhaps won to the faith by Joanna.

Susanna. Nothing further known of her.

substance: property. This passage in Luke is the only place from which we learn how Jesus and the Twelve were supported, namely, by the contributions of certain women of property whom our Lord had healed of various disorders. It was common for Rabbis to be supported by wealthy ladies—prototypes of the Countess of Huntingdon.

viii. 4–8. *The parable of the Sower.* A number of people from

of every city resorted unto him, he spake by a parable:
The sower went forth to sow his seed: and as he sowed, 5
some fell by the way side; and it was trodden under
foot, and the birds of the heaven devoured it. And 6
other fell on the rock; and as soon as it grew, it withered
away, because it had no moisture. And other fell amidst 7
the thorns; and the thorns grew with it, and choked it.
And other fell into the good ground, and grew, and 8
brought forth fruit a hundredfold. As he said these
things, he cried, He that hath ears to hear, let him hear.

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all the cities having gathered about him, Jesus gives them a parable: a sower casting his seed broadcast, some falls in unsuitable soil or among unsuitable surroundings and fails sooner or later; while some falling on good ground produces crops varying in abundance. All who have ears are invited to listen.

4. a great multitude: the result of the recent preaching tour just mentioned.

a parable. In Matthew this is noted as the occasion of a turning-point in our Lord's ministry, when he began to wrap his public teaching in more parabolic language (cf. Matt. xiii. 3). For the nature of a parable cf. note on v. 36. According to Mark (iv. 1) and Matthew (xiii. 2) this discourse was given by the lake side, from a boat.

5. The sower. According to the Greek idiom, a specimen or representative would have the article 'the.' No particular sower is indicated. The emphasis is not here.

by the way side: not on the recognized path, but where people heedlessly diverging from it trample the soil by its side.

6. the rock: where the limestone rock crops up, as it does at the edges of the plain of Gennesaret, by the foot of the hill.

no moisture: because the soil on the rock was so shallow as soon to be dried up under the scorching Syrian sun.

7. the thorns grew: they had been cut down, but not rooted out. A sower would not be so foolish as to sow in a thicket; but the roots would be hidden and the thorns not seen till the spring growth appeared.

8. a hundredfold. Isaac was said to have reaped a hundredfold (cf. Gen. xxvi. 12). This would not be rare with such fertile soil and such a genial climate as may be found in Palestine.

He that hath ears, &c.: one of our Lord's proverbial utterances; in its first intention teaching the openness and freedom

9 And his disciples asked him what this parable might
10 be. And he said, Unto you it is given to know the
mysteries of the kingdom of God: but to the rest in
parables; that seeing they may not see, and hearing they
11 may not understand. Now the parable is this: The seed
12 is the word of God. And those by the way side are they
that have heard; then cometh the devil, and taketh
away the word from their heart, that they may not
13 believe and be saved. And those on the rock *are* they
which, when they have heard, receive the word with joy;
and these have no root, which for a while believe, and in

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of his truth, which is for all who hear it, but with a deeper suggestion that hearing ears are needed, that there must be attention and receptiveness.

viii. 9–15. *The parable explained.* Christ's disciples ask him to explain the parable. He tells them that it is for them to know secrets which are wrapped up in parables for others. This then is the explanation. The seed is the word; the way side represents hearers who soon lose it; rocky ground, enthusiastic people who fail under trial; thorny places, persons suffering from worldly hindrances; and good ground, the sound heart that holds fast and bears fruit.

9. disciples: the inner circle described in verses 1 and 2.

10. mysteries: secrets revealed. The word 'mystery' is not used in the N. T. for what cannot be understood. Borrowed from Greek usage, where it indicates secrets of worship revealed only to the initiated, as in the 'Eleusinian mysteries,' at which the secret rites of Demeter were celebrated, it stands for truths previously hidden, but now made known, i. e. *revelations.* In Paul's writings it is used for things once hidden, but now publicly preached; in the Gospel it is nearer the Greek idea of what is only revealed to an inner circle.

that seeing they may not see. The words distinctly affirm purpose. They seem to mean that it is Christ's intention to hide truth from those who would abuse it.

12. the devil: Satan, quite distinct from the demons that were supposed to possess people. The idea is the tempter driving the truth from the mind of people who have laid their hearts open to the common traffic of idle thoughts or evil habits.

13. receive the word with joy: enthusiastic, but superficial; quick to take an impression, quick to lose it.

time of temptation fall away. And that which fell among 14
the thorns, these are they that have heard, and as they
go on their way they are choked with cares and riches
and pleasures of *this* life, and bring no fruit to perfection.
And that in the good ground, these are such as in an 15
honest and good heart, having heard the word, hold it
fast, and bring forth fruit with patience.

And no man, when he hath lighted a lamp, covereth it 16
with a vessel, or putteth it under a bed; but putteth it
on a stand, that they which enter in may see the light.

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temptation: rather 'trial,' a common meaning of the word in N.T. times. Matthew and Mark have 'tribulation' or 'persecution.'

14. cares and riches and pleasures: cares in the poor, riches in the prosperous, pleasures in the self-indulgent. These three worldly interests choke the growth of the truth Christ teaches.

Observe: in the first case, the seed is lost immediately; in the second, there is a rapid, but only temporary, growth; in the third, longer life for the plants, but no fruit.

15. honest: *lit.* 'fair,' 'excellent,' 'sound'; the word rendered 'good' in 'the *good* shepherd' (John x. 11, 14).

hold it fast: the essential requisite over and above merely hearing.

patience: rather 'perseverance.' This last word strikes the keynote of the parable.

viii. 16–18. *The lamp.* When a man lights a lamp, he does not cover it up, but he sets it on a stand that its illumination may be apparent to everybody. There is nothing hidden that shall not be made manifest. The manner of hearing truth is to be a matter of care; for according as we are in ourselves will our fate be.

16. lamp: not 'candle,' as in the A.V.; a vessel burning olive-oil from a wick at its spout.

stand: *lit.* 'lamp-stand.' The Jewish lamp-stand was capable of holding several lamps.

they which enter in: i.e. visitors coming into the room. Christ's disciples are having choice truth given them, not to be kept to themselves, but to be set up for all comers to see. This qualifies what we read in verse 10, and helps to explain it. The hiding is but for a time, till people are ready for the truth. Their 'entering in' is their readiness. Christ's choice truth shines like an indoor

17 For nothing is hid, that shall not be made manifest; nor
anything secret, that shall not be known and come to
18 light. Take heed therefore how ye hear: for whosoever
hath, to him shall be given; and whosoever hath not,
from him shall be taken away even that which he thinketh
he hath.

19 And there came to him his mother and brethren, and
20 they could not come at him for the crowd. And it was
told him, Thy mother and thy brethren stand without,

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lamp; but fresh guests are to come in and share its light. The saying is repeated at xi. 33, where it is nearer the form of it in Matthew, as the 'bushel' takes the place of the 'vessel' and 'bed.'

17. This saying is not intended to warn people against the attempt to live a double life—as in Stevenson's terrible story, the Hyde will at last manifest himself, however much the Jekyll try to conceal him. The context seems to suggest that hidden truth of revelation shall all be made public at last. That idea is made more clear in Matthew (x. 26, 27), where Jesus declares that the truth now known to but a few is to be proclaimed on the housetops.

18. whosoever hath: not the unjust way of the world, that wealth shall gain more wealth. The reference is to internal possessions. The more the gifts within are cultivated, the greater will be the increase of fresh endowments.

thinketh: not 'seemeth,' as in the A. V. Of course a man cannot really lose what he does not really possess; but he may miss ever having what he fancies he has already got, and then lose his present delusion instead of realizing the dream.

viii. 19-21. *Christ's mother and brothers.* Jesus, when told that his mother and his brothers are seeking him, though they cannot get at him for the crowd, declares that those who do God's will are such relations.

19. brethren. Three theories of the relationship of these men to Jesus have been held, viz. (1) that they were Joseph's sons by an earlier marriage; (2) that they were cousins of Jesus, sons of Mary's sister; (3) that they were children of Mary and Joseph. The first and second views have only been advocated in order to avoid the third, in the interest of the doctrine of the perpetual virginity of Mary. There is no evidence for them. The presence of the brothers with Mary certainly points to her being their mother, and the obvious sense of the word 'brethren' does

desiring to see thee. But he answered and said unto 21
them, My mother and my brethren are these which hear
the word of God, and do it.

Now it came to pass on one of those days, that he 22
entered into a boat, himself and his disciples; and he
said unto them, Let us go over unto the other side of
the lake: and they launched forth. But as they sailed 23
he fell asleep: and there came down a storm of wind
on the lake; and they were filling *with water*, and were
in jeopardy. And they came to him, and awoke him, 24

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not suggest a more distant relationship. Apart from theological prepossessions, the third view would certainly be accepted. Luke has already suggested that Mary had other children after the birth of Jesus, whom he calls her 'firstborn son' (cf. on ii. 7).

21. It is to be observed that Jesus here does not claim brotherly relationship with the whole human race. Large as is his sympathy, his real human brotherhood as 'the Son of man,' he has a special brotherly relation. This, however, is not limited by race or creed; it is wholly determined by conduct, and that not in relation to himself, among his own disciples only, but for all who do God's will. There is here an implied rebuke of the family claims of his near blood-relations, probably because they were attempting to interfere with his actions, with a view of protecting him.

viii. 22–25. *Jesus in the storm.* Jesus enters a boat, and at his command his disciples launch it and sail for the other side of the lake. He sleeps, a storm arises, and the crew in alarm rouse him, when he rebukes the storm, and a calm ensues. He is disappointed at their loss of faith, and they wonder who he can be, thus to command wind and water.

22. he entered into a boat. According to Mark, Jesus was already in the boat, having entered it to deliver the discourse previously recorded. First we read 'He entered into a boat . . . and he taught them' (Mark iv. 1, 2), and then in the parallel to this narrative, 'They take him with them, even as he was, in the boat' (Mark iv. 36).

the other side: the desolate eastern shore.

23. he fell asleep. The weariness here revealed in part explains the attempt of his relations to reach him just before this. They saw that he was exhausting himself with incessant work.

there came down, &c.: from the hills, shooting out of the gorges, as often happens on mountain lakes.

saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they
25 ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
26 And they arrived at the country of the Gerasenes,

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24. Master: not 'Teacher' here, but another word meaning the head of a house or master of slaves.

we perish. The irritated, impatient remark in Mark's primitive account, 'Carest thou not?' &c., is not repeated in this gospel, nor in Matthew.

rebuked: the same word used of Christ's treatment of the fever with which he found Peter's wife's mother suffering (iv. 39).

25. Where is your faith? Christ's words are given somewhat differently in Mark and Matthew: 'Why are ye fearful? have ye not yet faith?' (Mark iv. 40); and 'Why are ye fearful, O ye of little faith?' (Matt. viii. 26). The sense is the same: surprise and rebuke for lack of faith. They could not suppose he was going to still the storm. Jesus seems to imply that faith in God should always preclude fear.

afraid: now awed at the presence of Christ.

saying one to another, &c. Matthew has 'the men marvelled,' &c. (viii. 27), perhaps meaning boatmen, not the disciples.

viii. 26–39. *The demons and the swine.* On the further side of the lake Jesus is met by a fierce demoniac living among the tombs, who recognizes our Lord as the Son of God, and prays not to be tormented. He is so furious that even if bound with chains he breaks them when his paroxysms of mania seize him. In answer to a question from Jesus he says his name is Legion, and the demons beg not to be sent into the abyss, but to be allowed to enter a herd of swine that is feeding on the hill. This they do, on receiving permission from Christ, whereupon the swine rush down to the sea and are choked. The herdsmen, fleeing to the town, tell of the wonder, which brings the people out to find the demoniac clothed and sane. They ask Jesus to leave them, and as he is going, the demoniac, now cured, prays to be allowed to accompany him; but Jesus bids him go back to his home and make known what has been done to him, and this he does, publishing the news all over the town.

26. the Gerasenes: the name according to the best MSS.,

which is over against Galilee. And when he was come 27
forth upon the land, there met him a certain man out of
the city, who had devils; and for a long time he had worn
no clothes, and abode not in *any* house, but in the
tombs. And when he saw Jesus, he cried out, and fell 28
down before him, and with a loud voice said, What have
I to do with thee, Jesus, thou Son of the Most High
God? I beseech thee, torment me not. For he com- 29
manded the unclean spirit to come out from the man.
For oftentimes it had seized him: and he was kept
under guard, and bound with chains and fetters; and
breaking the bands asunder, he was driven of the devil
into the deserts. And Jesus asked him, What is thy 30
name? And he said, Legion; for many devils were
entered into him. And they intreated him that he 31
would not command them to depart into the abyss.

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probably derived from a place now called *Khersa*, on the east of the lake. In the Alexandrian MS. we read of *Gergesenes*, a correction by Origen, who thought the better-known *Gerasa* to be the place referred to.

27. a certain man: Matthew has 'two demoniacs' (viii. 28).

the tombs: rock-hewn tombs that abound in these limestone hills.

29. the devil: as though there were but one.

30. What is thy name? A question to recall the miserable man's consciousness of his own identity. He is too far gone to be able to answer it correctly, and instead of his own name gives one descriptive of his awful condition.

Legion. A Roman legion consisted of from 3,000 to 6,000 men; but of course it would be absurd to speculate on a maniac's arithmetic.

31. they: the plural indicating the demons reveals the confused state of the possessed man's sense of personality, as he speaks first in the singular for himself and then in the plural on behalf of his demons.

the abyss: a word used in the Classics for 'the yawning gulfs of Tartarus,' and occurring frequently in the Revelation for the prison-house of evil spirits (cf. Rev. xx. 1-3).

32 Now there was there a herd of many swine feeding on
the mountain: and they intreated him that he would
give them leave to enter into them. And he gave them
33 leave. And the devils came out from the man, and
entered into the swine: and the herd rushed down the
34 steep into the lake, and were choked. And when they
that fed them saw what had come to pass, they fled,
35 and told it in the city and in the country. And they
went out to see what had come to pass; and they came
to Jesus, and found the man, from whom the devils were
gone out, sitting, clothed and in his right mind, at the
36 feet of Jesus: and they were afraid. And they that
saw it told them how he that was possessed with devils
37 was made whole. And all the people of the country
of the Gerasenes round about asked him to depart from
them; for they were holden with great fear: and he
38 entered into a boat, and returned. But the man from
whom the devils were gone out prayed him that he
might be with him: but he sent him away, saying,

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32. a herd of many swine: Mark says 'about two thousand' (Mark v. 13). The country east of the sea of Galilee was largely peopled by heathen people. No Jews would keep swine.

he gave them leave: a difficult statement, since it involved the destruction of valuable property. It has been said, (1) that as Lord of the universe, Jesus had a right to dispose of everything in it—surely not a very satisfactory answer, as it would imply more kindness to demons than to men for him to rob the latter in order to please the former; and (2) that it was to punish an illegal action; but the action would not be illegal for pagans, and besides, if the owners were Jews, still it was contrary to our Lord's custom thus to favour a merely ceremonial law. But see final note.

37. asked him to depart: partly because they were afraid of so awful a Presence; probably also because they feared more loss of property.

38. sent him away. Though cured, this was not the sort of man to be in the travelling company of disciples; he could do more good among his own people.

Return to thy house, and declare how great things God 39
hath done for thee. And he went his way, publishing
throughout the whole city how great things Jesus had
done for him.

And as Jesus returned, the multitude welcomed him; 40
for they were all waiting for him. And behold, there 41
came a man named Jaïrus, and he was a ruler of the
synagogue: and he fell down at Jesus' feet, and besought

Note. This incident is the strangest in the Gospels, and not easy to be accounted for, if taken as it stands. The possession of a man by a host of demons, the request of the demons not to be cast into the abyss, followed by that very fate when they had entered the swine, the possession of swine by demons at all, our Lord's permission of this—these are all points difficult to understand. For the whole question of possession see note on iv. 33. Of course, if the view that a misunderstanding of the phenomena of insanity and epilepsy will account for the belief in possession be accepted, we must conclude that the 'demoniac' was suffering from a madman's delusions. Weighty commentators have suggested that this was the case here, and that the stampede of a herd of swine at the sight and sound of the maniac's ravings gave rise to the latter part of the story. This view would remove the serious difficulties mentioned in the note on verse 32. In a famous article on the subject, published in the *Nineteenth Century*, Prof. Huxley based his rejection of historical Christianity on the presence of this narrative in the Gospels—which was attempting to rest a pyramid on its apex.

viii. 40-42. *Jaïrus.* On his return across the lake Jesus is met by Jaïrus, a ruler of the synagogue, who falls at his feet, beseeching him to come and heal an only daughter, twelve years of age, as she lies dying. Jesus goes, thronged by multitudes.

40. returned: across the lake to the west side; evidently to Capernaum, the centre of our Lord's ministry and his temporary home.

waiting for him. He had left the crowds to seek rest and retirement on the further side of the lake; but he had no sooner arrived there than he was asked to leave. So he was soon back in the crowd again. It may be noted that the churlishness of the heathen on the east of the lake led to the saving of Jaïrus's child. The anxious father was eagerly awaiting Jesus, fearing it would be too late.

41. ruler of the synagogue: a leading Jew of the town, an

42 him to come into his house; for he had an only daughter,
about twelve years of age, and she lay a dying. But as
he went the multitudes thronged him.
43 And a woman having an issue of blood twelve years,
which had spent all her living upon physicians, and could
44 not be healed of any, came behind him, and touched the
border of his garment: and immediately the issue of her
45 blood stanched. And Jesus said, Who is it that touched

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elder and magistrate in one, being an official in charge of the synagogue affairs, both its worship on the sabbath and its law business in the week.

42. only daughter. The widow's son at Nain was an *only* son (vii. 12), so was the lunatic boy at Cæsarea Philippi (ix. 38).

viii. 43–48. *The woman who touched the border of Christ's garment.* On the way to the house of Jaïrus, a woman suffering from a distressing chronic complaint comes behind Jesus in the crowd, touches the border of his garment, and is cured. Our Lord asking who touched him, they all deny, and Peter says the crowd is crushing about him. But Jesus declares that he has felt power going out of him. Thereupon the trembling woman declares herself, and is dismissed by Jesus with a kindly word, recognizing her faith.

43. twelve years: the age of the child just mentioned (verse 42). During the whole of the child's lifetime this afflicted woman had been suffering.

had spent all her living, &c.: a quiet cut at his own profession by the physician evangelist. Luke knew too well the failures of medicine, and its inferiority to the healing power of Christ that never failed. Lightfoot the Hebraist mentions the absurd remedies prescribed for this woman's complaint, to be tried in succession as each failed.

44. the border: rather 'the tassel.' Jews had a tassel of three white threads to one of hyacinth at each of the four corners of an under-garment, called the *tallíth*, which was cut square with a hole for the head to pass through, and was so worn that one of the tassels was seen beyond the outer garment. The woman's touch of this tassel, in preference to a direct appeal for help, must be set down to her modesty.

45. Who is it that touched me? The woman had come behind Jesus, so that while he had felt the touch he had not seen from whom it came.

me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush *thee*. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead;

Peter. Observe how frequently this apostle offers to answer questions put openly to the disciples generally or to the crowd, and sometimes with a freedom in expostulating with Jesus which no one else dared to assume.

46. I perceived. This seems to mean a discovery that involuntary and unconscious healing power had been abstracted. Still we can scarcely suppose the process to have been wholly physical and involuntary. It is more likely that Jesus had felt a timid touch and responded to it.

48. Daughter: a considerate name for the abashed patient.
in peace: *lit.* '*into* peace.'

viii. 49–56. *The raising of Jaïrus' daughter.* While Jesus is talking to the woman just healed, a messenger from the ruler's house announces the death of his daughter. But our Lord encourages him to believe that she shall be restored. On arriving at the house, Jesus allows no one to enter with him except three of his most intimate disciples and the child's parents. The people are carrying on the usual death lamentations, which Jesus tries to check by saying the child is only sleeping; but they laugh at him contemptuously. Taking the child by the hand, he bids her arise. Then she returns to life, and Jesus orders her food. He tells the amazed parents not to make this known.

49. While he yet spake: a trial to the father's patience, followed by bitter disappointment until he saw the sequel. Jesus was never really too late, and never failed in the end to respond successfully to honest appeals for help.

50 trouble not the Master. But Jesus hearing it, answered
him, Fear not: only believe, and she shall be made
51 whole. And when he came to the house, he suffered
not any man to enter in with him, save Peter, and John,
and James, and the father of the maiden and her mother.
52 And all were weeping, and bewailing her: but he said,
53 Weep not; for she is not dead, but sleepeth. And they
54 laughed him to scorn, knowing that she was dead. But
he, taking her by the hand, called, saying, Maiden, arise.
55 And her spirit returned, and she rose up immediately:
and he commanded that *something* be given her to eat.
56 And her parents were amazed: but he charged them to
tell no man what had been done.

9 And he called the twelve together, and gave them

Master: Teacher.

50. hearing it: Mark has 'not heeding the word spoken' (Mark v. 36).

51. Peter, and John, and James: the choicest friends of Jesus, the three with him later at the Transfiguration, and again in the garden.

52. all were weeping, &c. This verse cannot refer to the three disciples and the parents. It must be concerned with the company of mourners and their noisy lamentations. Therefore we must take it as giving the reason for Christ's action in excluding all but the five.

not dead. Of course this might mean that the friends were mistaken; but the next verse would rather lead us to conclude that Jesus is here rebuking the hopeless conception of death. The dead who can be raised are not really dead as men reckon death, but only sleeping.

53. knowing: not thinking; this gives Luke's judgement that the child had actually died.

54. Maiden, arise. Mark (v. 41) records the very Aramaic words used—*Talitha cumi.*

56. to tell no man. According to our Lord's custom, to check the admiration of mere thaumaturgy that hindered his higher work. If the people had supposed that he might be raising their dead generally, great confusion and distraction would have ensued.

ix. 1–6. *The commission of the Twelve.* Jesus grants healing

power and authority over all devils, and to cure diseases.
And he sent them forth to preach the kingdom of God, 2
and to heal the sick. And he said unto them, Take 3
nothing for your journey, neither staff, nor wallet, nor
bread, nor money; neither have two coats. And into 4
whatsoever house ye enter, there abide, and thence
depart. And as many as receive you not, when ye 5
depart from that city, shake off the dust from your feet
for a testimony against them. And they departed, and 6
went throughout the villages, preaching the gospel, and
healing everywhere.

Now Herod the tetrarch heard of all that was done: 7

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power to the Twelve, and sends them out to preach and effect cures. He tells them to take no baggage with them, and to stay where hospitality is given them. Where they are not welcome, they are to abandon the place with a sign that it is rejected. They go as thus commissioned by their Master.

1. he called the twelve. In Matthew this action is explained as our Lord's compassion for the people, who were like sheep without a shepherd, and a harvest-field lacking reapers (see Matt. ix. 36—x. 1).

2. to preach the kingdom: i. e. to announce its advent, not to teach its principles. At this early stage only Jesus did that more difficult work.

3. Take nothing: to trust to hospitality, winning the confidence of the people.

neither staff. Mark (vi. 8) has 'save a staff only'—an unimportant variation.

nor wallet: the Jew's bag for food when travelling among Gentiles or Samaritans.

4. there abide. Cf. 'go not from house to house' in the commission to the Seventy (x. 7), i. e. stay quietly where welcome. Do not be fêted about.

5. shake off the dust: to signify utter repudiation. Paul and Barnabas did this on leaving Antioch in Pisidia (Acts xiii. 51). It is said to have been a customary action of Pharisees on crossing from heathen territory to their own land.

a testimony against them: a sign that they are repudiated.

6. villages: not the towns: a mission to the country folk.

ix. 7-9. *Herod's perplexity.* Herod is perplexed at the fame

and he was much perplexed, because that it was said
8 by some, that John was risen from the dead; and by
some, that Elijah had appeared; and by others, that
9 one of the old prophets was risen again. And Herod
said, John I beheaded: but who is this, about whom
I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared

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of Jesus, because it is rumoured that he is John, whom the king has beheaded, risen from the dead, or one of the old prophets. He tries to see Jesus.

7. Herod the tetrarch: Herod Antipas. See note on iii. 1.

all that was done. Matthew (xiv. 1) calls this 'the report concerning Jesus.'

it was said by some: popular opinions. But Mark (vi. 14) and Matthew (xiv. 2) state that Herod himself took Jesus to be John risen from the dead.

John: the Baptist. Jesus had followed John in preaching the approach of the kingdom of God.

risen from the dead: according to a popular Jewish notion that in some cases souls returned and lived a second life on earth.

8. Elijah: after Malachi's prophecy: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord' (Mal. iv. 5).

had appeared: not 'was risen from the dead,' as we read concerning John and also concerning 'one of the old prophets,' because of Elijah's translation without death.

9. sought: the verb is in the imperfect, pointing to a continuous action. Herod persistently sought the interview, which we know Jesus as persistently avoided. They met at last, at the trial of Jesus.

ix. 10-17. *The loaves and fishes.* On the return of the apostles with a report of their mission, Jesus takes them to Bethsaida for retirement. But when the multitudes follow, he welcomes them and works among them. As the day is wearing away, the disciples suggest that he should dismiss them, that they may get food and lodging in the surrounding villages. But he tells the disciples themselves to provide the food. They say that they have but a very small quantity, while there are some five thousand people. Jesus orders the people to be arranged in fifties, takes the food—loaves and fishes—blesses it, and distributes it by means of the disciples. All have enough, and twelve baskets are filled with the fragments that remain. This narrative is in John

unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he 11
welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve came, 12
and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they 13
said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

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vi. 1–14), where it is related with fuller details, as well as in all the Synoptics.

10. returned: from the mission to the villages (verse 6).

a city called Bethsaida: situated on the east side of the Jordan, just where it enters the lake. Josephus tells us that Philip advanced it to the dignity of a city, and named it 'Julias,' after Cæsar's daughter (*Ant.* xviii. 2. 1). According to Mark (vi. 32) and Matthew (xiv. 13), Jesus went with his disciples to 'a desert place'; and in John the incident is located on the east side of the lake, some distance from Bethsaida. We may conclude that Bethsaida was the nearest town. The narrative in Luke requires 'a desert place' as much as the two accounts that describe the locality to be such. After the excitement and exhaustion of the mission, and perhaps the elation it produced, the disciples needed rest and quiet.

11. welcomed: although he had sought to avoid them. None who sought him genuinely ever failed to receive a welcome, even if their visit was most inopportune, as in this instance.

12. Send, &c.: a rare case in which the disciples venture to advise their Master.

13. Give ye them to eat. He did not promise anything. The disciples were to do what they could.

five loaves. According to the fuller account in John, Andrew finds a lad with these provisions. He states that the loaves were of barley, the common bread of the poorer classes (John vi. 9).

buy food. The disciples, according to Mark—one of them. Philip, as John narrates it more definitely, being the spokesman—calculate that this would cost upwards of 200 *denarii*.

14 For they were about five thousand men. And he said
unto his disciples, Make them sit down in companies,
15 about fifty each. And they did so, and made them all
16 sit down. And he took the five loaves and the two
fishes, and looking up to heaven, he blessed them, and
brake; and gave to the disciples to set before the
17 multitude. And they did eat, and were all filled: and
there was taken up that which remained over to them
of broken pieces, twelve baskets.
18 And it came to pass, as he was praying alone, the

14. Make them sit down: *lit.* 'recline,' i. e. leaning on the left elbow as at a banquet, though on the ground.

about fifty each: Mark says it was by hundreds and fifties—orderly arrangement to facilitate the distribution.

16. blessed them: meaning he gave thanks for them, the expression used in John's account (vi. 11).

17. and were all filled. All accounts agree in this. But what happened and how it was done is left a mystery. It is to be remembered that this is one of the best attested Gospel incidents, as it is in all four narratives.

twelve baskets: i. e. one for each apostle who collected the fragments.

ix. 18–27. *The great confession and the doctrine of the cross.* When in retirement for prayer, Jesus asks his disciples who the people say he is. They tell him of the various popular notions about him. He then asks who they themselves say he is. Peter replies, 'The Christ of God.' Jesus bids them tell this to no one, and then makes the first announcement of his rejection, death, and resurrection. He adds that any man who would come after him must renounce self and be prepared to face death. The cowardly course of seeking escape will really end in death, while martyrdom will issue in life; what then is the use of gaining anything, even the whole world, by apostasy, if in the end a man loses himself? Shame of Christ now will lead to his being ashamed of the man who gives way to it when he comes in his glory. There are some standing in that very group of disciples who will live to see the kingdom of God.

Luke omits several intervening incidents—Christ's walking on the sea, &c.—that are found in other Gospels. From Mark (viii. 27) and Matthew (xvi. 13) we learn that our Lord was now at Cæsarea Philippi, in the extreme north-east of Palestine, deserted by the populace and under the ban of the authorities.

disciples were with him: and he asked them, saying,
Who do the multitudes say that I am? And they 19
answering said, John the Baptist; but others *say*, Elijah;
and others, that one of the old prophets is risen again.
And he said unto them, But who say ye that I am? 20
And Peter answering said, The Christ of God. But 21
he charged them, and commanded *them* to tell this to
no man; saying, The Son of man must suffer many 22
things, and be rejected of the elders and chief priests
and scribes, and be killed, and the third day be raised
up. And he said unto all, If any man would come 23

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18. praying. It is a characteristic of Luke frequently to direct attention to prayer, and especially to our Lord's prayers.

alone: or 'apart.' He was praying in the presence of the Twelve, but this was in some solitary place.

he asked them. They would have gathered up the rumours during their recent preaching tour.

19. John the Baptist, &c.: a repetition of the three theories previously mentioned (see notes on verses 7, 8).

20. who say ye, &c. This shews that Jesus had not declared his discipleship even to his intimate friends. It was in accordance with his method for educating them that they should grow to perceive it for themselves.

Peter: as usual first to speak and to represent his brethren.

The Christ of God: i. e. the Messiah whom God sends. Mark has simply 'Thou art the Christ' (viii. 29); Matthew a much fuller statement, 'Thou art the Christ, the Son of the living God' (xvi. 16). This is the first confession of Jesus as the Christ made by any of his disciples. Hence its immense significance. It marks a great crisis in the education of the Twelve.

21. The fact that Jesus is the expected Christ is still to be kept quiet. The narrative in John (vi. 15) of the popular attempt to raise an insurrection and compel him to be a king, shews how mischievous a belief in his Messiahship without a true understanding of the real nature of his kingdom would be.

22. The first announcement of rejection and death. The ministry of Jesus, which opened in sunshine, is now darkly overcast, and he sees what the certain issue must be. It seems likely that his praying had reference to this dark future.

23. any man. The principle is of universal application, not merely for an elect few, saints and ascetics.

after me, let him deny himself, and take up his cross
24 daily, and follow me. For whosoever would save his
life shall lose it; but whosoever shall lose his life for
25 my sake, the same shall save it. For what is a man
profited, if he gain the whole world, and lose or forfeit
26 his own self? For whosoever shall be ashamed of me
and of my words, of him shall the Son of man be
ashamed, when he cometh in his own glory, and *the*
27 *glory* of the Father, and of the holy angels. But I tell
you of a truth, There be some of them that stand here,
which shall in no wise taste of death, till they see the
kingdom of God.

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would: *lit.* 'wills,' 'would wish.'

deny himself: renounce self.

take up: voluntary action.

his cross. The idea is founded on the custom of the condemned criminal carrying his own cross to the place of execution. It means therefore to be ready to die as a martyr, and if this, then of course it includes all lesser sacrifices involved in following Christ.

daily. This addition only found in Luke.

24. would: *lit.* 'will,' 'would wish,' as in the previous verse.

save his life. Verse 26 shews that our Lord is referring to the attempt to escape the dangers of persecution by cowardly unfaithfulness, though here also the principle that reaches to the higher includes the lower. Self-seeking as the chief pursuit ends in self-ruin.

lose his life for my sake: primarily referring to martyrdom.

save it: not merely that courage is safer than cowardice, but that even martyrdom is the road to continuous life, i. e. the true self-living beyond death.

26. The earliest reference to the 'Second Advent.' No sooner does Jesus announce the tragic end of his first Advent than he points to a very different coming in glory, as this is in humiliation, and for judgement as this is for grace. The language is Apocalyptic, like that of the current Jewish Apocalypses, which however attached to the one coming of the Messiah ideas here postponed to his second coming.

27. taste of death: a Hebraism simply meaning 'die.' The verse means that some then present will even survive to see the kingdom of God. This cannot refer to the Transfiguration—

And it came to pass about eight days after these 28
sayings, he took with him Peter and John and James,
and went up into the mountain to pray. And as he 29
was praying, the fashion of his countenance was altered,
and his raiment *became* white *and* dazzling. And behold, 30
there talked with him two men, which were Moses and
Elijah; who appeared in glory, and spake of his decease 31

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to happen in a few days; nor even to Pentecost—to follow in a few months. It has been referred to the destruction of Jerusalem. But the great missionary progress of the apostolic age, which some but not only some then present lived to see, is more reasonably regarded as the fulfilment of our Lord's prediction.

ix. 28-36. *The Transfiguration.* While praying on the mountain in the presence of his three chosen friends, Jesus is seen by them to change to a brilliant appearance, and Moses and Elijah are seen conversing with him about his approaching death. When the disciples, who have been drowsy, are sufficiently roused to see the vision, Peter proposes to retain it by erecting three booths. While he is saying this a cloud overshadows it, out of which a voice is heard commending Jesus as God's chosen Son. After that they find that Jesus is alone. They keep silent about their wonderful experience.

28. about eight days after. Mark (ix. 2) and Matthew (xvii. 1) say 'after six days,' virtually the same note of time. Thus all three evangelists call attention to the nearness of the Transfiguration to the great confession and our Lord's first announcement of his death.

the mountain: certainly not Tabor, in the plain of Jezreel, as a tradition found in Cyril of Jerusalem asserts, for there was a Roman fort on its summit at this time; and, besides, Jesus was nowhere near its locality. He was close to Hermon, *the* mountain of Palestine, nearly 10,000 feet in height, its snow dome being visible as far down the Jordan valley as Jericho; this great mountain seems to have been the scene of the Transfiguration.

to pray: characteristically mentioned by Luke only.

29. fashion: external appearance. The Greek word is derived from a root referring to seeing; what is seen.

30. two men, which were Moses and Elijah. The expression implies that the disciples only perceived that 'two men' were present, not recognizing them. Afterwards they learnt (perhaps from Jesus) that these were Moses, the representative of the law, and Elijah, the representative of the prophets.

32 which he was about to accomplish at Jerusalem. Now
Peter and they that were with him were heavy with
sleep: but when they were fully awake, they saw his
33 glory, and the two men that stood with him. And it
came to pass, as they were parting from him, Peter
said unto Jesus, Master, it is good for us to be here:
and let us make three tabernacles; one for thee, and
one for Moses, and one for Elijah: not knowing what
34 he said. And while he said these things, there came
a cloud, and overshadowed them: and they feared as
35 they entered into the cloud. And a voice came out of
the cloud, saying, This is my Son, my chosen: hear ye
36 him. And when the voice came, Jesus was found alone.
And they held their peace, and told no man in those
days any of the things which they had seen.
37 And it came to pass, on the next day, when they were

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31. decease: *lit.* 'departure.' This is only mentioned in Luke.

32. when they were fully awake. The usual classical sense of the phrase is given in the margin of the R. V. 'having remained awake.' But the context seems to point to the meaning in the text.

33. tabernacles: booths, no doubt from boughs of trees, as these were used at the Feast of Tabernacles.

34. a cloud. Matthew (xvii. 5) says that this was luminous.

35. my chosen: the reading of the best MSS., and therefore adopted by the Revisers, while the Authorized had 'beloved,' the word in Mark and Matthew, and therefore probably inserted in Luke as a gloss to bring this Gospel into line with its companions—a common practice among the copyists.

36. told no man. Mark and Matthew say Jesus had enjoined silence.

ix. 37-45. *The disciples' failure.* The day after the Transfiguration, when Jesus and his three friends are descending from the mountain, they are met by a crowd of people, and one man in the crowd begs our Lord's help for his afflicted child, saying that he had sought help from the disciples, but they had failed. Jesus laments the perverse lack of faith this reveals, and asks for the child to be brought to him. This is done; the boy falls into con-

come down from the mountain, a great multitude met him.
And behold, a man from the multitude cried, saying, 38
Master, I beseech thee to look upon my son; for he
is mine only child: and behold, a spirit taketh him, 39
and he suddenly crieth out; and it teareth him that
he foameth, and it hardly departeth from him, bruising
him sorely. And I besought thy disciples to cast it out; 40
and they could not. And Jesus answered and said, 41
O faithless and perverse generation, how long shall I be
with you, and bear with you? bring hither thy son.
And as he was yet a coming, the devil dashed him 42
down, and tare *him* grievously. But Jesus rebuked the
unclean spirit, and healed the boy, and gave him back
to his father. And they were all astonished at the 43
majesty of God.

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vulsions; but Jesus liberates him from his demoniacal possession, and then gives him back to his father sane and sound. The people are amazed at the great power of God thus revealed. Jesus announces his betrayal to his disciples.

38. Master: Teacher.

mine only child: like the widow's son at Nain, and Jaïrus' daughter.

39. a spirit taketh him. Mark (ix. 17) calls this 'a dumb spirit,' i.e. a spirit that destroyed the faculty of speech; in Matthew (A. V. xvii. 15) the boy is described as 'lunatic,' *lit.* 'moon-struck.' For the phenomena of possession see note on iv. 33.

teareth: throws into convulsions.

hardly: with difficulty.

40. thy disciples: probably the nine whom Jesus had left behind when he took three up the mountain.

41. faithless: unbelieving, distrustful, not disloyal.

generation. The disciples are here included with the main body of their generation, because they have failed to escape from the unbelieving, perverse spirit of their age.

42. devil: demon.

dashed him down. Dr. Plummer remarks that this word is used of boxers knocking an opponent down, or wrestlers throwing.

43. the majesty of God: the great and wonderful power of

But while all were marvelling at all the things which
44 he did, he said unto his disciples, Let these words sink
into your ears: for the Son of man shall be delivered
45 up into the hands of men. But they understood not
this saying, and it was concealed from them, that they
should not perceive it: and they were afraid to ask him
about this saying.
46 And there arose a reasoning among them, which of
47 them should be greatest. But when Jesus saw the
reasoning of their heart, he took a little child, and set

God. Again we see a characteristic of Luke's Gospel, in its pointing out how the people praise God rather than Jesus for his great wonders. Of course this implies their recognition that God is with him, quite the opposite view to that of his enemies, who ascribe his works to sorcery and alliance with the spirit of evil.

44. sink into your ears, &c. The first announcement of his rejection and death had been made a week earlier, when Peter had repudiated it (see verse 22, and cf. Mark viii. 31-33). He returns to the subject with an emphatic demand for attention, as the disciples were slow to receive the unwelcome idea.

delivered up: the same Greek word as that sometimes translated 'betrayed,' but here meaning 'given up by God' because 'into the hands of men'; cf. Roman viii. 32.

45. afraid: dreading more disclosures; perhaps also mindful of the rebuke Peter had received.

ix. 46-50. *The little child and the unattached disciple.* Jesus, observing his disciples concerned about a question of pre-eminence, sets a little child by his side as their model, and declares that to receive such a child is to receive him, and to receive him is to receive God, adding that lowliness is greatness. John tells how they checked an exorcist using the name of Jesus because he did not join the troop of disciples. Jesus disapproves, since whoever does not oppose the movement is helping it.

46. greatest: *lit.* 'greater,' i. e. than his brother disciples.

47. their heart: internal private thoughts perceived by Jesus. This implies that the unlovely discussion just mentioned had taken place in his absence. When the disciples met him the thoughts it involved were still simmering in their minds, and were intuitively perceived by him.

took a little child. Matthew (xviii. 2) says that Jesus called the child to him. There is a late tradition that this child was

him by his side, and said unto them, Whosoever shall 48
receive this little child in my name receiveth me: and
whosoever shall receive me receiveth him that sent me:
for he that is least among you all, the same is great.

And John answered and said, Master, we saw one 49
casting out devils in thy name; and we forbade him,
because he followeth not with us. But Jesus said unto him, 50
Forbid *him* not: for he that is not against you is for you.

Ignatius, afterwards the bishop of Antioch, who suffered martyrdom in the amphitheatre at Rome under Trajan.

set him by his side: in the very place of honour coveted by each of the Twelve, the place of 'the greater' disciple, that on another occasion sought for James and John by their mother (Matt. xx. 20, 21).

48. in my name: *lit.* '*on* my name,' i.e. on the ground of my name. This reference to the name is a Hebraism, sometimes signifying the character and sometimes the authority; but since here neither of these meanings is suitable we must take a more general one, viz. that the receiving is for Christ's sake, because the child is regarded as his child.

him that sent me. Jesus thus describes God with a humble reference to his own obedience and comparatively subordinate place. As receiving the child is receiving the child's God, so receiving Jesus is receiving his Lord.

least: *lit.* 'less,' i. e. than his brother disciples.

49. answered: an idiomatic term, not implying a previous question, marking a speech in response to the condition of affairs, something called forth by what precedes.

in thy name. Christ's reference to his name in the previous verse leads John to mention what he has not previously spoken about. His conscience is touched; he fears he may have made a mistake in over-hasty zeal. 'In thy name' here is to be taken literally. The exorcist was using the very name of Jesus. But by his success he proved himself to be better than a superstitious sorcerer, and shewed that he had real faith in Christ.

50. followeth not with us. There is no emphasis on the 'us,' nor does that mean the disciples apart from Jesus. Doubtless it includes Jesus. The protest was based on zealous loyalty. Yet it was narrow.

you. Mark (ix. 40) has 'us.' If we are to read 'you,' as in Luke, the rebuke certainly aims at checking narrowness in not recognizing those not of our own set.

51 And it came to pass, when the days were well-nigh
come that he should be received up, he stedfastly set
52 his face to go to Jerusalem, and sent messengers before
his face: and they went, and entered into a village of
53 the Samaritans, to make ready for him. And they did
not receive him, because his face was *as though he were*
54 going to Jerusalem. And when his disciples James and
John saw *this*, they said, Lord, wilt thou that we bid fire

LUKE'S NEW CONTRIBUTION TO THE GOSPEL HISTORY,
ix. 51—xix. 27.

ix. 51-56. *Our Lord rejected by a Samaritan village.* Jesus sends messengers to a Samaritan village to make preparations for his entrance there. But the villagers decline to receive him because he is on his way to Jerusalem. Thereupon James and John ask permission to call down fire on them, but are rebuked by Jesus, and the company goes on to another village.

This incident is not in the other Gospels. We here commence the 'travel narrative,' extending from ix. 51 to xviii. 14. A great part of its contents is found only in Luke. See Introduction.

51. well-nigh come: *lit.* 'being completed.'

received up: i. e. to heaven.

stedfastly set his face: probably meaning in spite of his knowledge of the fate awaiting him, and perhaps against the remonstrances of his friends.

52. messengers. The Greek word is *lit.* 'angels'; but of course human messengers from among the disciples are here indicated; cf. vii. 24.

before his face: a Hebraism, meaning before his presence, i. e. before he came himself.

53. going to Jerusalem. Thus the reason given for the rejection of Jesus by this Samaritan village is no personal opposition to him, but antagonism to Jewish customs, the journey being understood to be for the sake of visiting the Jerusalem temple. The irony of the situation is seen in the fact that the temple authorities were to be our Lord's most deadly enemies.

54. A strange request, no doubt based on the example of Elijah in calling down fire from heaven on the Israelite troops (see 2 Kings i. 10), although the reference to the prophet's action in the A. V. disappears from the Revised Text, as not in the best MSS. No doubt it was a copyist's comment that had crept into the text.

to come down from heaven, and consume them? But 55
he turned, and rebuked them. And they went to another 56
village.

And as they went in the way, a certain man said unto 57
him, I will follow thee whithersoever thou goest. And 58
Jesus said unto him, The foxes have holes, and the birds
of the heaven *have* nests; but the Son of man hath not
where to lay his head. And he said unto another, 59
Follow me. But he said, Lord, suffer me first to go and
bury my father. But he said unto him, Leave the dead 60

55, 56. The shortening of these verses by the omission of two sentences—'Ye know not,' &c., and 'For the Son of man,' &c.—which were in the A. V., is necessitated by their absence from the best MSS.

ix. 57-62. *Three doubtful disciples.* A man offers to follow Jesus anywhere; our Lord warns him that it is to follow a homeless leader. Jesus calls another man, who immediately excuses himself on the plea of filial duty, and is rebuked for doing so. A third offers himself if he may first bid his people farewell. Jesus warns him against hesitating discipleship.

57. a certain man. Matthew (viii. 19) says he was a scribe, and places the incident much earlier in our Lord's life. Probably the three incidents occurred at different times, and are here placed together because of their similarity.

58. foxes: abounding in the mountains of Palestine.

nests: *lit.* 'encampings,' and meaning 'roosts' rather than 'nests.' The idea is of the places where birds rest at night. Even these wild creatures have their homes.

hath not where to lay his head: the lot of a tramp, yet not due to poverty, but owing partly to his wandering life, partly to his being rejected, as at Nazareth, his old home. Thus a hasty volunteer was warned to count the cost.

59. In this second case the man is not a volunteer, but one called by Christ.

to . . . bury my father. This seems to be an allusion to a proverb, which, however, cannot now be traced. We cannot suppose our Lord would not allow a man to attend his own father's funeral, which in the East would be but a few hours after death.

60. Leave the dead, &c. Another proverb, or an original utterance to be taken metaphorically, meaning 'Do not live in the

to bury their own dead; but go thou and publish abroad
61 the kingdom of God. And another also said, I will
follow thee, Lord; but first suffer me to bid farewell to
62 them that are at my house. But Jesus said unto him,
No man, having put his hand to the plough, and looking
back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy

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past, do not be so absorbed in lamenting the dead as to forget the needs of the living.'

61. The third case, like the first, introduces a volunteer. This is not in Matthew, as the two other cases are.

to bid farewell, &c. Matthew did thus bid farewell in a feast given with Christ's sanction. The man's words must mean more, must imply a lingering disposition and a clinging to old associations.

62. In this incident, as in the previous incident, our Lord's action looks harsh on the surface. It must be accounted for (1) by his knowledge of the hearts of the men he was speaking to, their weaknesses and their dangers; (2) by his known custom of speaking strongly to deepen the impression of his requirements, with a full assurance that imaginative Orientals would not misunderstand him.

x. 1–16. *The Seventy.* Jesus distributes seventy disciples among the villages he proposes to visit, because while the harvest is abundant the reapers are but few. They will go as lambs among wolves. Nevertheless they are not to carry any provisions, and are to treat the people among whom they go courteously, accepting hospitality as a reasonable return for their labours. Where well received they are to take what is offered them, heal the sick, and proclaim the kingdom. Where rejected they are to shew that they renounce the place; its fate will be worse than Sodom's. Jesus laments the doom of cities where he has laboured as worse than that of the ancient heathen. Capernaum is to be cast down in her pride. To receive or reject the Seventy is to receive or reject Jesus and God who sent him.

Only Luke records this mission of the Seventy. The charge given to them closely resembles that given to the Twelve. Accordingly some critics are of opinion that the evangelist, since he records both missions, is following two varying reports of one and the same mission, i. e. that of the Twelve also recorded in the other Synoptics. But this view does not account for the mention of seventy at all. The Twelve are well known. Here is a definite record of seventy other disciples. An extreme critical

others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them, The harvest is plenteous, 2 but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the 3 midst of wolves. Carry no purse, no wallet, no shoes: 4 and salute no man on the way. And into whatsoever 5 house ye shall enter, first say, Peace *be* to this house.

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opinion holds this narrative to be transferred from later apostolic times, the Seventy, if sent by Christ at all, impelled by the spirit of Christ. Of course this is to play havoc with the Gospel narrative.

1. after these things: an indefinite note of time; probably Luke had no information as to when this was.

seventy: the number of the elders appointed to assist Moses (Num. xi. 16). Eusebius mentions traditions of some of the Seventy, naming Barnabas, Sosthenes, Cephas, Matthias, Joseph Barsabbas, all N. T. men, as given by Clement of Alexandria (*Hist. Eccl.* i. 12).

others: in addition to the Twelve.

two and two: for companionship, as in the mission of the Twelve (Mark vi. 7).

2. The harvest, &c.: perhaps an illustration drawn from the harvest-fields then ripe, and if so, giving the date as about April or May. According to Matthew (ix. 37, 38), this saying of Jesus was uttered previous to the selection of the Twelve, as the reason for that selection.

3. lambs, &c. In Matthew (x. 16) Jesus says the same to the Twelve, except that there we read 'sheep.' It shews our Lord's solicitude for his servants. The Jewish antagonism was growing acute. This saying, and others common to the two charges, might well be repeated, fitting the Seventy equally with the Twelve. Still we must admit the possibility that some things Jesus said on the one occasion may have been transferred in tradition to the other.

4. See note on ix. 4. There is a difference in the details. In the directions to the apostles five articles are mentioned, here only three. The wallet is the only article common to the two lists. The ideas are the same in both cases. The missionaries are not to be hampered with baggage, and they are to trust to the hospitality of the people they visit.

5. whatsoever house, &c.: entering to seek hospitality.

Peace, &c.: an Eastern salutation. The missionaries are to be courteous and conciliatory.

6 And if a son of peace be there, your peace shall rest
7 upon him: but if not, it shall turn to you again. And
in that same house remain, eating and drinking such
things as they give: for the labourer is worthy of his
8 hire. Go not from house to house. And into whatso-
ever city ye enter, and they receive you, eat such things
9 as are set before you: and heal the sick that are therein,
and say unto them, The kingdom of God is come nigh
10 unto you. But into whatsoever city ye shall enter, and
they receive you not, go out into the streets thereof and
11 say, Even the dust from your city, that cleaveth to our
feet, we do wipe off against you: howbeit know this,
12 that the kingdom of God is come nigh. I say unto you,
It shall be more tolerable in that day for Sodom, than
13 for that city. Woe unto thee, Chorazin! woe unto thee,

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6. a son of peace: a Hebraism, meaning a kindly disposed man. The verse means that if you are well received, your visit will bring a blessing to your host; and if not, still you will yourselves be at peace.

7. remain: do not fear to be trespassing on the hospitality of the people you visit. You will be giving good service, for which it is but the reasonable return.

Go not from house to house: do not be fêted about, as was customary with famous Rabbis when they visited a town.

8. This verse may have a double application: (1) do not shrink because of superfluous modesty from accepting what is offered; (2) do not object to the humblest fare.

11. Even the dust, &c. See note on ix. 5.

12. Sodom: a typically wicked city, the well-known doom of which is described in Genesis xix. 24, 25. Here the thought is of punishment still awaiting its citizens in the final judgement. In Jude 7 this city is described as punished with 'eternal fire.' Jesus is led by the idea of the rejection of his messengers to mourn over the rejection of himself and his own message in the centres of his greatest activity.

13. Chorazin: possibly *Kerâzeh*, two miles north of the lake. We have no account of our Lord's work there. So much of his ministry has been left without record.

Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in 14
the judgement, than for you. And thou, Capernaum, 15
shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; 16
and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, even 17
the devils are subject unto us in thy name. And he said 18

Bethsaida. See note on ix. 10.

Tyre and Sidon: the ancient Phœnician cities, proverbially doomed because denounced by Isaiah (xxiii), Jeremiah (xxv), and Ezekiel (xxvi–xxviii).

14. The idea of the passage is that inasmuch as these cities of Galilee, which had enjoyed the rare privilege of the presence of Jesus, had not profited by it—in Matthew (xi. 20), we read 'because they repented not'—their just doom will be heavier even than the doom of the most wicked heathen cities, since those cities were not thus privileged. Judgement will be according to light and opportunity.

15. shalt thou be exalted, &c.: according to the best MSS., a sentence to be read in question form, with reference to the pride of Capernaum and its expectation of a great future.

thou shalt be brought down. Capernaum has disappeared; its site is a matter of dispute. See note on iv. 31.

Hades: not Hell. See note on xvi. 23.

16. This verse indicates that the great guilt of such places as Chorazin, Bethsaida, and Capernaum—the cities which had rejected Jesus—will be equalled by that of those who reject the Seventy.

x. 17–20. *The return of the Seventy.* The seventy missionaries return to Jesus with delight that by the name of Jesus they have power even over demons. Jesus declares that he saw the fall of Satan, and promises his friends immunity in the greatest danger. Yet he points to a higher source of joy, in the knowledge that they are owned by God.

17. even the devils: demons. Unlike the Twelve (see ix. 1), the Seventy had not been promised this power. Their simple minds are elated at its sensational effects.

unto them, I beheld Satan fallen as lightning from heaven.
19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the
20 enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced in the Holy Spirit, and

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18. I beheld. The verb is in the imperfect, meaning 'I was beholding,' i.e. during the course of this successful mission. The tense of the verb pointing thus to a continuous beholding, as well as the context, forbids the idea that this is a reference to Christ's sight of the original fall of Satan in his pre-existent state. The triumph of the gospel of the kingdom is in itself the fall of Satan.

19. to tread upon serpents, &c. This must be metaphorical language. Jesus did not give immunity from physical danger, nor was it enjoyed by his people. The nearest parallel is the case of Paul and the viper, which stands alone, and is not indubitably miraculous (see Acts xxviii. 3–6).

20. names . . . written in heaven: as on the roll of citizens. We meet with the idea in Isaiah (iv. 3): 'Every one that is written among the living in Jerusalem.' In Daniel (xii. 1), Jews to be delivered are described as 'found written in the book.' On the other hand, Moses speaks about being blotted out of God's book (Exod. xxxii. 32) for rejection by God. Our Lord here teaches that to be reckoned among God's people is a better source of rejoicing than the possession of astounding miraculous powers.

x. 21–24. *The revelation to babes.* Jesus then expresses his joy that the revelation hidden from superior persons is open to the simple. This is in accordance with God's will. He himself, as the Son of God to whom everything has been delivered, is only known by his Father, and only he and those to whom he brings the revelation know the Father. He privately congratulates his disciples on their seeing and hearing what prophets and kings vainly sought to see and hear.

21. In that same hour: when the Seventy returned with their cheerful report. In Matthew, where the mission of the Seventy is not mentioned, the words that follow come immediately after the lament over the three cities. Their chief people, especially the leading citizens of proud Capernaum, are 'the wise.'

in the Holy Spirit: according to the best MSS., instead of merely 'in spirit,' i.e. in his own spirit, as we read in the A.V.

said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All 22
things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever

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This is one of Luke's many characteristic references to the Holy Spirit. Christ's joy was inspired.

thank: *lit.* 'confess from the heart'—acknowledge and praise.

that thou didst hide. This is a Hebraistic idiom. The Hebrew language, being very simple in construction and possessing few conjunctions, links sentences with 'and' where we should use other connecting words. The meaning is '*although* thou didst hide.'

babes: the simple disciples. This revelation to babes is a vital principle of Christ's gospel. John the Baptist was to note that good tidings were preached to the poor (vii. 22). All who would enter the kingdom must become as little children. In his Ode on *Intimations of Immortality from Recollections of Childhood*, Wordsworth addresses the little child as

> 'Thou, whose exterior semblance doth belie
> Thy soul's immensity;
> Thou best Philosopher, who yet doth keep
> Thy heritage, thou Eye among the blind,
> That, deaf and silent, read'st the eternal deep,
> Haunted for ever by the eternal mind—
> Mighty Prophet! Seer blest!
> On whom those truths do rest
> Which we are toiling all our lives to find.'

22. This verse is entirely in the style of John's Gospel, and quite unlike the general form of our Lord's utterances in the Synoptics. It is found with insignificant variations in Matthew xi. 27, where it is followed by the invitation to the weary. The Johannine peculiarity of its ideas and language has led some critics to assign it to the author of the fourth Gospel, or perhaps to the school of teaching at Ephesus in which that Gospel had its origin. But all the best MSS. have it both in Matthew and in Luke. Connecting this verse with the preceding, we should say that it was the childlike simplicity of the heart of Jesus that opened to him the vision of his Father.

23 the Son willeth to reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which
24 see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal
26 life? And he said unto him, What is written in the law?

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willeth: a Greek word signifying counsel, deliberation, and choice.

24. many prophets. Messianic prophecy looked forward indefinitely to what Christ's disciples now saw. Cf. 1 Peter i. 10, 11.

kings: perhaps with reference to Messianic psalms ascribed to David, Solomon, or other kings. Matthew (xiii. 17) has 'righteous men' instead of 'kings'; so that we cannot be sure which of these two expressions Jesus really used. It is curious to observe that elsewhere kings are mentioned in Matthew twice as often as in Luke.

x. 25-28. *On inheriting eternal life.* A lawyer asks Jesus what he is to do in order to inherit eternal life. Jesus refers him to his own law, and he recites the commandments of love to God and our neighbour. Jesus says it is enough if he keep those commandments.

25. a certain lawyer: a scribe whose profession involved the interpretation of the law. It seems reasonable to identify this lawyer with the 'scribe' (Mark xii. 28-32) or 'lawyer' (Matt. xxii. 35-40) of the other Synoptics who asked Jesus which was the great commandment.

tempted. In Mark it is not said the scribe came with any evil intent, so that he there appears as an ingenuous inquirer. But in Matthew, as here, he is said to be tempting Jesus, i. e. trying to lead him into an erroneous statement.

Master: Teacher.

eternal life. The word rendered 'eternal' is *lit.* 'of the ages,' 'age long'; but in popular usage it is equivalent to everlasting. It is never used in Luke or John for any other than a state of blessedness. The phrase 'eternal life' was in use among the Jews before Christian times, occurring for instance in the *Book of Enoch* (xv. 4-6), where the fallen angels are said to have been

how readest thou? And he answering said, Thou shalt 27
love the Lord thy God with all thy heart, and with all
thy soul, and with all thy strength, and with all thy mind;
and thy neighbour as thyself. And he said unto him, 28
Thou hast answered right: this do, and thou shalt live.

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partakers of eternal and immortal life before their ruin. Thus it would be familiar to a scribe or lawyer. But the N. T. raises and enriches the contents of the idea. In the Synoptics it is regarded as a future possession to be had after death; thus here the lawyer speaks of inheriting it. In John it is already a present experience of the people of God; and both in the fourth Gospel and in John's Epistles it is presented to us as a spiritual condition, the divine life in the soul.

26. how readest thou?—a question especially suitable for a Jewish lawyer.

27. In Mark and Matthew this statement of the two commandments is given by Jesus himself; here it is supplied by the lawyer in answer to our Lord's question.

Thou shalt love the Lord thy God, &c.: a precept written on vellum slips worn by Jews on their foreheads or arms and called 'phylacteries'; therefore well known and readily quoted. It is taken from Deuteronomy vi. 5 and xi. 13.

and thy neighbour as thyself. This was not on the phylactery, and it does not follow the previous precept in Deuteronomy; it occurs in Leviticus xix. 18 among a number of legal details. Brought forward by Jesus, as it is recorded in Mark and Matthew, it appears in accordance with his own characteristic attention to the duties of man to his fellow. But here it is the lawyer who adds it. If this is the correct version, we may imagine that the two laws were familiarly associated in popular teaching by the Rabbis.

28. Jesus distinctly affirms that eternal life will follow *if* this is done, *if* these difficult religious and moral precepts are kept.

x. 29–37. *The good Samaritan.* The lawyer asks who is the neighbour he is to love as himself. Jesus replies in a parable:—A traveller from Jerusalem to Jericho, falling among thieves, is robbed and maltreated. First a priest and then a Levite passing by in turn look at him and leave him in his pitiable plight; but a Samaritan who follows shews the greatest kindness to him. Jesus asks which of the three behaved like a neighbour. The lawyer replies that it was the man who gave practical assistance. Jesus bids the lawyer follow this Samaritan's example.

29 But he, desiring to justify himself, said unto Jesus, And
30 who is my neighbour? Jesus made answer and said,
A certain man was going down from Jerusalem to Jericho;
and he fell among robbers, which both stripped him and
31 beat him, and departed, leaving him half dead. And by
chance a certain priest was going down that way: and
32 when he saw him, he passed by on the other side. And
in like manner a Levite also, when he came to the place,
33 and saw him, passed by on the other side. But a certain
Samaritan, as he journeyed, came where he was: and
34 when he saw him, he was moved with compassion, and
came to him, and bound up his wounds, pouring on *them*

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29. to justify himself: in seeking some limit to the range of neighbourliness.

30. going down. The descent is nearly 4,000 feet through a mountain pass, for a distance of about twenty miles to the bottom of the Jordan valley, with gorges and caves in the vicinity, the natural haunt of robbers.

31. a certain priest. The lawyer would not have much sympathy with priests and Levites, as they were mostly Sadducees, while probably he was a Pharisee.

saw him. This is said both of the priest and of the Levite; there was no excuse for either.

32. a Levite also: following the example of his superior.

33. a certain Samaritan. The Samaritans were despised and disliked by the Jews because of racial and religious divisions. In race they were a mixed people, the descendants of the intermarriage of immigrants from various heathen countries with the poor Israelites who remained in the land after the overthrow of the northern kingdom in the days of the Assyrians. In religion they offended the Jews by using the Pentateuch only and no other part of the O. T., and by worshipping on their own Mount Gerizim instead of honouring the temple at Jerusalem. A Pharisee lawyer, who would enjoy a thrust at the Sadducæan hierarchy, would be the last man to express admiration for anything a Samaritan did. James and John had recently wished to bring destruction on a Samaritan village (ix. 54). Jesus now describes a model Samaritan. Here is a side-lesson for the two zealous disciples.

34. bound up his wounds, &c.: medical details interesting to Luke.

oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on 35
the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neigh- 36
bour unto him that fell among the robbers? And he 37
said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Now as they went on their way, he entered into a 38
certain village: and a certain woman named Martha received him into her house. And she had a sister called 39

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an inn. Not the word rendered 'inn' in the narrative of the birth of Jesus. See note on ii. 7. In the Eastern inn guests usually had to shift for themselves, receiving only lodging and having to provide their own meals.

35. two pence: two *denarii*. See note on vii. 41.

37. shewed mercy: *lit.* '*did* mercy.' The whole parable vividly illustrated the practical character of love to our neighbour, while it clearly answers the question, Who is my neighbour? This duty of practical love to the neighbour is limited by no thought of race or creed. It extends to the foreigner and the heretic. Whoever is near us, i. e. within the reach of our help, is our neighbour.

x. 38–42. *Mary and Martha.* Jesus enters a village where a woman named Martha receives him into her house. Her sister Mary listens to the teaching of Jesus, and Martha, harassed with household affairs, complains of this with some irritation. Jesus gently rebukes her, and justifies the choice Mary has made.

38. a certain village. Luke does not give the name, probably because he does not know, nor does he fix the locality, though the order of his narrative would not suggest the neighbourhood of Jerusalem. It is from the fourth Gospel that we learn the name of the village where the two sisters lived to be Bethany, and its situation close to the Mount of Olives (see John xi. 1 and 18).

Martha. The names of the two sisters and the similarity of their characters leave no reasonable doubt that they are the Martha and Mary of whom we read in John (xi. and xii. 1–8).

her house. According to Mark (xiv. 3) and Matthew (xxvi.

Mary, which also sat at the Lord's feet, and heard his
40 word. But Martha was cumbered about much serving;
and she came up to him, and said, Lord, dost thou not
care that my sister did leave me to serve alone? bid her
41 therefore that she help me. But the Lord answered and
said unto her, Martha, Martha, thou art anxious and
42 troubled about many things: but one thing is needful:

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6), the anointing of Jesus was at the house of Simon the leper. But in John (xii. 1–3) we read that this anointing was performed by Mary while her sister Martha served. Therefore as we here read of 'her house,' Martha must be in charge of Simon's house, perhaps because he was her father and she the elder daughter, or perhaps because she was Simon's wife. In either case the leper would be absent, according to the Jewish law that required a man thus afflicted to be separated from other people.

39. sat at the Lord's feet: a phrase describing the position of a disciple when being instructed by a Rabbi. Thus Paul says he was 'brought up' 'at the feet of Gamaliel' (Acts xxii. 3). Mary was seated listening to the teaching of Jesus.

40. cumbered: *lit.* 'distracted,' drawn hither and thither with many concerns.

dost thou not care? So far has Martha lost her temper that she even blames Jesus for permitting Mary to leave her all the work of preparing the meal.

did leave me. The verb is in the imperfect, meaning that all the time from the beginning Mary has continued to leave these duties to her sister.

41. Martha, Martha. No doubt spoken in a kind, gentle tone, perhaps with a smile, to soothe the heated housewife. Jesus loved Martha as well as Mary (see John xi. 5).

anxious: the same word used by Jesus in the saying, 'Be not anxious for your life' (xii. 22). This word points to mental fret and worry.

troubled: a word pointing to external fuss and flurry.

42. one thing is needful. The best MSS. have the reading that the Revisers place in the margin of their text, viz. 'But few things are needful, or one,' i. e. at table. Many dishes are not required. One would suffice. This well-meant effort of Martha to entertain Jesus is a mistake. He cares for no such luxuries, preferring quiet and simplicity in the home—what Wordsworth calls 'plain living and high thinking.' The Sinaitic Syriac MS. omits the whole clause, probably because it was not understood.

for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom

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the good part: not the 'better.' Jesus does not actually make a comparison. He defends Mary.

xi. 1–4. *The Lord's Prayer.* On one occasion, after Jesus has been praying, his disciples ask him to teach them to pray, as John taught his disciples. Thereupon he gives them the prayer we now know as 'The Lord's Prayer.'

1. as he was praying. This introductory explanation of the situation is not given in any other Gospel. We have here one of Luke's peculiarly characteristic references to Jesus praying. He indicates that this was so impressive as to rouse in the disciples a desire to be taught by Jesus how to pray as he understood prayer. The evangelist does not say when or where this was, probably because he has no information on the point. In Matthew (vi. 9–13) the Lord's Prayer comes as part of the Sermon on the Mount. Of course Jesus may have given it twice. If not, the preference must be for the setting in Luke, because (1) this explains the occasion that led our Lord to give the prayer, and (2) it is now generally held that the Sermon on the Mount in Matthew contains a collection of sayings of Jesus spoken on various occasions.

even as John. We know nothing of this. Dr. Plummer mentions that Rabbis sometimes drew up forms of prayer for their disciples.

2. say. In Matthew the prayer is only typical, Jesus saying, 'After this manner . . . pray ye.' Here the prayer itself is commended for use.

Father. The word 'our' is not in the best MSS. of Luke, though it is in all MSS. of Matthew, from which probably it was transferred to Luke by some copyist. Matthew also adds 'which art in heaven.' The address to God as Father is distinctly Christ's idea. A Jew would rather say 'Lord God of Israel,' or some such phrase.

Hallowed: venerated and treated with reverence.

thy name: not merely the title. The petition is not only

3, 4 come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

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directed against a blasphemous or irreverent mention of the sacred name; the Jewish custom of the time was to avoid even uttering the word Jehovah, preferring 'Heaven' or some periphrasis, from a superstitious horror of giving offence by the act of presumption. But the 'name' is a Hebraistic expression for the nature and character. Thus we read of those that 'love thy name' (Ps. v. 11). The petition is that God's nature and character may be revered. An ancient rendering of the Lord's Prayer, as early as Tertullian in the beginning of the second century, instead of this petition and that immediately following, has 'May thy Holy Spirit come upon us and cleanse us.'

Thy kingdom come. Jesus thus represents the coming of the kingdom as still future.

The clause 'Thy will be done,' &c., found in the A. V. is omitted by the Revisers because it is absent from some of the best ancient MSS. It is found in others equally good and ancient; but its insertion by a scribe is more easily accounted for than its removal would be, since it is in Matthew, from which Gospel it would easily be transferred to Luke. It is to be observed that thus far—two petitions in Luke, three in Matthew—the prayer is not for our own advantage, but for God's honour, kingdom, and (in Matthew) will. After that we come down to personal needs.

3. day by day. Matthew has 'this day.'

daily: a difficult word in the Greek, *epiousion*, found nowhere else, which some take to mean 'essential,' or 'necessary'; others as meaning 'bread for to-morrow'; others, again, 'to-day's bread.' We are nearest to the meaning of a similar Greek word if we read 'bread of the coming day'; so that in the morning it means 'to-day's bread,' and when used in the evening 'to-morrow's bread.'

4. sins. Matthew has 'debts.' The word 'trespasses' now used in our English form of the prayer is not in either Gospel version of it. But it is found in Matthew immediately after the prayer, in the phrase, 'For if ye forgive men their trespasses,' &c. Luke has 'indebted' further on in the sentence, which agrees with Matthew's word 'debts.'

into temptation: i. e. into circumstances where we shall be tempted. For 'temptation' Dr. Hatch read 'trial,' in the sense of trouble. But temptation to do wrong is the more usual sense of the Greek word, and is more probable here, where the petition

And he said unto them, Which of you shall have a 5
friend, and shall go unto him at midnight, and say to
him, Friend, lend me three loaves; for a friend of mine 6
is come to me from a journey, and I have nothing to set
before him; and he from within shall answer and say, 7
Trouble me not: the door is now shut, and my children

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is absolute and unqualified. The addition 'but deliver us from evil' is not in the most ancient MSS. of Luke; evidently it was transferred from Matthew to the text followed by the A. V. We may compare the Lord's Prayer in Matthew and Luke with capitals for words in both Gospels, italics for those only in Matthew, and roman type for those only in Luke:—

Our FATHER *which art in heaven*,
HALLOWED BE THY NAME.
THY KINGDOM COME.
Thy will be done, as in heaven, so on earth.
GIVE US { *this day* / day by day } OUR DAILY BREAD.
And forgive us our { *debts, as we also have forgiven our* DEBT*ors.* / sins; for we ourselves also forgive every one that is inDEBTed to us. }
AND BRING US NOT INTO TEMPTATION,
but deliver us from the evil one.

xi. 5-13. *Encouragements to prayer.* Jesus encourages the belief that God will answer prayer by the analogy that anybody would even get up at night to lend his friend a loaf of bread if appealed to, at all events when the appeal was persistent. Therefore we are to apply to God for help and we shall obtain it. No father would give a stone, a serpent, or a scorpion to his son who asked him for food. Our heavenly Father will do much more than sinful men do for their children, and therefore assuredly he will give his Holy Spirit to those who ask him for it.

5. Which of you, &c. The parable is an argument from analogy. It is reasonable to suppose that God will not do less than the kind deeds that any of us would not fail to perform. This parable is only in Luke.

lend: a different word from that denoting to lend on interest. It means to 'allow the use of' anything.

7. Trouble me not. The request is purposely imagined to be made at a most inconvenient time. To get up and respond

8 are with me in bed; I cannot rise and give thee? I say
unto you, Though he will not rise and give him, because
he is his friend, yet because of his importunity he will
9 arise and give him as many as he needeth. And I say
unto you, Ask, and it shall be given you; seek, and ye
10 shall find; knock, and it shall be opened unto you. For
every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.
11 And of which of you that is a father shall his son ask
a loaf, and he give him a stone? or a fish, and he for a

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to it will be to disturb all the sleeping family in the peasant's small crowded hut.

8. his importunity. The same idea recurs in the parable of the importunate widow (xviii. 5). It is not brought in to imply a corresponding reluctance on God's part, but to heighten the comparison. If even a reluctant man yields to importunity, how much more will God, who is not reluctant, respond to prayer.

as many as he needeth: though he had only asked for three loaves.

9. I say, &c. The pronoun 'I' is emphatic. In addition to the analogy just described, Jesus on his own authority promises answers to prayer.

Ask, &c. All three verbs are present imperatives, pointing to continuous actions—'Be in the habit of asking,' 'continue asking,' &c. This passage is also in Matthew (vii. 7-11).

11. a father. Jesus introduces a fresh and forcible analogy, based on his own special revelation of the nature of God. In the first we see any man induced to render his friend a service, if he is but sufficiently persistent. Now the idea of fatherhood is introduced. Much more is expected from the parental relation. It is the special teaching of Jesus that even that close tie exists between us and God. All the more then may we be assured that he will respond to his children's cry.

a loaf, &c. This phrase is absent from some of the best and oldest MSS.; possibly it has been introduced from Matthew. But our Revisers have retained it, as it is found in some equally good and ancient authorities. Bread, dried fish, and hard-boiled eggs are the peasants' common food in Palestine.

a stone: resembling the flat loaf—so as to suggest a loaf in our Lord's wilderness temptation (iv. 3).

fish give him a serpent? Or *if* he shall ask an egg, will 12
he give him a scorpion? If ye then, being evil, know 13
how to give good gifts unto your children, how much
more shall *your* heavenly Father give the Holy Spirit to
them that ask him?

And he was casting out a devil *which was* dumb. 14
And it came to pass, when the devil was gone out, the
dumb man spake; and the multitudes marvelled. But 15
some of them said, By Beelzebub the prince of the devils

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a serpent. The stone is useless, the serpent dangerous.

12. This third illustration is only found in Luke.

a scorpion: which curled up might resemble an egg. The argument is that it would be equally monstrous to suppose God, as our Father, giving us what is useless or even hurtful when we pray for what is good and necessary.

13. being evil: an idea introduced to make the argument *a fortiori*. Even imperfect, sinful men would not act thus monstrously to their children; much less then God, who is good and perfect.

the Holy Spirit. Matthew has 'good things.' Which did Jesus actually say? When we remember Luke's characteristic of frequently mentioning the Holy Spirit in other places, we are tempted to take the phrase in Matthew as the original, and Luke's as the evangelist's own interpretation of what he thought Jesus meant by these good things. Seeing that the best gift that God can give us is his Holy Spirit, in experience the two phrases will be found largely to coincide.

xi. 14–26. *Jesus accused of alliance with Beelzebub.* Jesus having cured a dumb demoniac, some say he does such things by the power of Beelzebub, while others tempt him to demonstrate his claims by a sign from heaven. Jesus points out that if Satan were like a kingdom or a family internally divided, his dominion could not stand. If Jesus delivers from demons by divine power, that is a sign of the advent of the kingdom of God. You can only rob a strong man of his armour by being stronger. Not to be with Christ is to be opposing him. For a person to be delivered from an evil spirit and left empty will end in his becoming worse than he had been.

14. dumb. Matthew (xii. 22) has 'blind and dumb.'

15. Beelzebub: rather 'Beelzebul,' according to the MSS. here and in the other Gospels. The name of the prince of demons.

16 casteth he out devils. And others, tempting *him*, sought
17 of him a sign from heaven. But he, knowing their
thoughts, said unto them, Every kingdom divided against
itself is brought to desolation; and a house *divided*
18 against a house falleth. And if Satan also is divided
against himself, how shall his kingdom stand? because
19 ye say that I cast out devils by Beelzebub. And if I by
Beelzebub cast out devils, by whom do your sons cast
20 them out? therefore shall they be your judges. But if

Some have taken this to mean 'lord of flies'; but Dr. Cheyne shews (in *Encyclopædia Biblica*) that the more probable meaning is 'lord of the mansion,' that is to say, lord of the pit which is the home of the demons. This meaning fits in well with the parable of the strong man guarding his house or court. The malignity of the accusation of sorcery now brought against Jesus shews how embittered the antagonism to him had become. At the same time the desperate attempt to resort to such an expedient indicates the impossibility of denying the miracles, and the fear of Christ's enemies that these deeds were strengthening his hold on the people.

16. a sign from heaven: a flaring portent, such as fire from heaven in the strange story of Elijah's destruction of the followers of Baal-zebub (see 2 Kings i. 3 and 10 ff.). This story seems to have been much in mind at the time, as it appears to have prompted James and John to crave a like judgement on a Samaritan village (ix. 54). It seems clear that the name Beelzebul is associated with that of the heathen god Baal-zebub. Christ is asked to prove himself no friend of the demon prince by imitating Elijah's example. The suggestion is called a temptation, a real inducement to save himself by an action unworthy of his character and mission.

17. knowing their thoughts: by his power of 'second sight.' They had not said all they were thinking.

and a house, &c. A more correct translation is that placed by the Revisers in the margin, viz. 'and house falleth upon house,' the idea being an illustration of the desolation of the kingdom just mentioned. But in Mark (iii. 25) and also in Matthew (xii. 25) we have a 'house divided against itself,' parallel to the kingdom divided against itself, and that is probably the right version of our Lord's words, as he was accustomed to emphasize a truth by parallel illustrations with essentially the same meaning.

18. Satan: identified with Beelzebul.

19. your sons: Jewish exorcists.

I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong *man* 21
fully armed guardeth his own court, his goods are in
peace: but when a stronger than he shall come upon 22
him, and overcome him, he taketh from him his whole
armour wherein he trusted, and divideth his spoils. He 23
that is not with me is against me; and he that gathereth
not with me scattereth. The unclean spirit when he is 24
gone out of the man, passeth through waterless places,
seeking rest; and finding none, he saith, I will turn back
unto my house whence I came out. And when he is 25
come, he findeth it swept and garnished. Then goeth 26

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20. by the finger of God: a Hebraism. Matthew (xii. 28) has 'by the Spirit of God.' The argument is based on the nature and tendency of Christ's work. It makes for the destruction of the dominion of evil; then it cannot be done by the power of the evil one. There is not that discord in the Satanic realm, for if there were it would not be so strong as we see it to be. But the overthrow of it by Christ will usher in the kingdom of God.

21. court: or palace. The reference is to the palace of Beelzebub, the lord of the *mansion*.

22. a stronger. Christ comes as stronger than this prince of demons.

his whole armour: the demons, the evil powers and influences by which Satan works mischief in the world. Jesus not only proves himself to be no liege of Beelzebub, he is seen to be the superior of the prince of demons, overcoming him, and thus able to carry off the spoils of his palace.

23. There is no neutral ground in this contest between Jesus and Satan. The accusation against Jesus involved a blurred conception of the distinction between the powers of good and evil.

24. This parable illustrates the impossibility of remaining neutral. If the evil possessing a soul is cast out, but no care is taken to fill the void with good—good thoughts, affections. aims, occupations, the cure will be but temporary. There will be nothing to resist the returning tide of evil, which will come back with increased force.

waterless places: demons being supposed to haunt the desert.

25. swept and garnished: made clean, decorated, refurnished;

he, and taketh *to him* seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the
28 breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.
29 And when the multitudes were gathering together unto

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therefore the more attractive, and containing the more for the foul spirits to defile and destroy.

26. dwell: a word expressing the idea of permanent abode. They come to stay.

xi. 27, 28. *The mother of Jesus congratulated.* While Jesus is saying these things, a woman in the crowd exclaims how happy the mother of such a son must be. He says they rather are happy who keep the word of God they hear.

This life-like incident is only found in Luke.

27. a certain woman. It has been suggested that this woman was unhappy in having a son who had lapsed in the awful way Jesus had just described.

Blessed, &c. It is to be remembered that the angel of the Annunciation had addressed Mary as 'highly favoured' (i. 28), and that Elisabeth had said to her, 'Blessed art thou among women' (i. 42).

28. Yea rather. Jesus does not deny that his mother was favoured; but he goes on to point out that it is needless to envy her, since a greater blessedness will be that of all who keep the word of God. We may compare this with his saying about those who are truly his mother and his brethren, viz. those who 'hear the word of God, and do it' (viii. 21).

keep: *lit.* 'guard,' but used of keeping the law (cf. Acts vii. 53) in the sense of observing its precepts so as not to violate them. Therefore to keep the word is more than to treasure it in mind; it is so to act as not to contravene its requirements.

xi. 29–32. *On seeking signs.* Jesus calls his generation evil because it seeks after a sign. It shall only have such a sign as Jonah's for the people of Nineveh. The queen of the south who came from far to hear the wisdom of Solomon, and the people of Nineveh who repented, shall condemn it.

him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah 30
became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south 31
shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men 32

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29. This generation: an expression always used for contemporaries, never for mankind in all ages. Jesus is here characterizing his own contemporaries.

seeketh after a sign: i. e. a portent, something overwhelming and unmistakable, to convince through the senses. Jesus takes the demand for this to be a result of moral depravity. The people will not be convinced by the reasonableness of what he teaches, or the spiritual character of his work, because they are morally obtuse. Paul says that 'Jews ask for signs' (1 Cor. i. 22).

the sign of Jonah. In Matt. xii. 40 this is explained as Jonah being swallowed by the fish and cast up alive, suggesting Christ's burial and resurrection as a similar sign. But nothing of the kind is mentioned here, and Jesus is distinctly rebuking the demand for an external portent. The mission of Jonah, his powerful preaching of repentance, and warning of doom—these are the causes of the penitence of Nineveh in the story of the book that bears his name. Similarly the very mission of Jesus, his teaching, his work, spoke for themselves, and should have convinced those who were capable of appreciating them.

31. The queen of the south: the queen of Sheba. The narrative is in 1 Kings x. 1–13.

a greater than Solomon. Observe our Lord's calm assumption of his own paramount greatness.

The two illustrations are taken from instances among the Gentiles. Thus the very Gentiles outdo the Jews of this generation. Then the queen of Sheba came from the ends of the earth; but Christ's Jewish contemporaries have him already in their midst without taking any journey to find him. And he is greater than both the queen and the prophet. So much the more then will these people of heathen lands be able to condemn by their example the moral sloth and density of the Jews of his day, and in a measure, it may be inferred, people of Christendom, who know

of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, 34 that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, 35 thy body also is full of darkness. Look therefore whether 36 the light that is in thee be not darkness. If therefore

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Christ's self-evidencing character and work, and yet demand external signs before they will be convinced of his claims.

xi. 33-36. *The lamp and its light.* No one would light a lamp merely to cover it up. It is for illumination. The eye, which is the body's lamp, must be sound if there is to be clear vision. Look to it that there is no darkness within. When that is the case, all is as bright as though a lamp were shining there.

33. This saying occurred earlier in a slightly different form (viii. 16). Here it is closely connected with what immediately precedes. It was the darkness in their own nature, or at all events their want of soundness of vision, that led the Jews to demand a sign. Had they not thus hidden the light of their own spirits, they would have been able to see Christ aright and appreciate him.

34. single: here meaning 'normal' and 'healthy.'

evil: meaning 'diseased.' We use the word 'ill,' primarily meaning *evil*, in the same sense. The sentence refers in the first instance to the bodily eye. Ophthalmia is terribly common in the East, owing to dust, dirt, and the glare of light. The idea is that we only perceive light with the eye; according as that is sound or diseased, we have light or darkness. Similarly there is the spiritual eye. If that is not sound we are in darkness. No 'sign' can then take the place of what the healthy eye of the soul would see.

35. The diseased eye gives false impressions of light; darkness for real light, or perhaps the sense of flashes of light where a man is actually in the dark. Similarly the spiritual vision being dis-

thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him to dine with 37
him: and he went in, and sat down to meat. And when 38
the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, 39
Now do ye Pharisees cleanse the outside of the cup and

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eased, conscience corrupted, the 'inner light' is darkness, and if it seems to shine only misdirects. The warning may be illustrated by Keble's line—

'Keep conscience as the noon-tide clear.'

36. thy whole body. The phrase occurred in the previous verse, and the expression 'wholly full of light' comes a little later. This then is the prominent idea of the passage: a sound eye giving complete illumination, and the completeness of the illumination leaving no room for darkness. The tautology is evidently designed to impress the idea the more thoroughly. It teaches that with sound spiritual vision there will be no darkness at all. Where that is, there will be no hesitancy and confusion, no demand for signs to dispel doubts.

xi. 37–41. *External cleansing.* Jesus accepts a Pharisee's invitation to breakfast. The host is surprised to see that his guest does not first wash. Jesus accuses the Pharisees of external cleansing of cups, &c., while inwardly they themselves are full of extortion. How foolish to forget that the maker of the outside also made the inside! Alms should be given from these vessels, then all of them would be clean.

37. as he spake: rather 'after he spoke'; the verb is in the aorist.

to dine: rather 'to breakfast.'

he sat down to meat: an old English phrase. The Greek is a single word meaning to lie down or recline.

38. washed: as was customary with the Jews not only before the meal but also between the courses. It became a form, irrespective of the need of cleansing.

dinner: 'breakfast,' the early morning meal.

39. Now: perhaps meaning at the present time, a modern innovation in the new fashionable rigour of Pharisaism; but more naturally an exclamation: 'Now! this is what you do.'

of the platter; but your inward part is full of extortion
40 and wickedness. Ye foolish ones, did not he that made
41 the outside make the inside also? Howbeit give for alms those things which are within; and behold, all things are clean unto you.
42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not
43 to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the

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the outside of the cup, &c.: the less important side of the cup and plate, that not containing food, is cleansed.

your inward part: the more important part of the man, his inside, is not cleansed.

extortion. Note the specially defiling sin Jesus selects for mention.

40. Is not the creator of these material things also the creator of souls? Then they too should be kept clean for him.

41. Give for alms, &c. A difficult saying, variously interpreted. Perhaps Godet's explanation is best. He takes 'those things which are within' to mean the contents of the cups. Instead of being so particular in cleansing the outside, give their contents to the poor. That will be the opposite to the defilement of extortion.

and behold, &c. The true way to keep your vessels clean is not to wash them scrupulously, but to use them for charity. When that is so, they are all clean morally, i. e. are all free from sinful use, all consecrated to the service of brotherly kindness.

xi. 42-44. *Condemnation of the Pharisees.* Woe to the Pharisees, since they are scrupulous on petty details and neglect higher duties. Woe to them for their pretensions. Their real nature is as unseen as tombs that men walk over without observing them.

42. ye tithe mint, &c. As though these small herbs produced a harvest for which the law required tithing, so ostentatiously scrupulous in petty details were these Pharisees.

judgement. The use of this word here is a Hebraism, meaning the discrimination between right and wrong.

the love of God: required by the law, in what a lawyer had acknowledged to be the primary commandment (x. 27).

43. the chief seats: in the form of a semicircular bench on

salutations in the marketplaces. Woe unto you! for ye 44
are as the tombs which appear not, and the men that
walk over *them* know it not.

And one of the lawyers answering saith unto him, 45
Master, in saying this thou reproachest us also. And he 46
said, Woe unto you lawyers also! for ye lade men with
burdens grievous to be borne, and ye yourselves touch
not the burdens with one of your fingers. Woe unto 47
you! for ye build the tombs of the prophets, and your

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a daïs facing the congregation, similar to the seats occupied by the elders in the apse of an ancient Christian basilica.

44. tombs which appear not. Here the idea is the corruption of the Pharisees, which the people do not suspect. In Matthew (xxiii. 27) the illustration takes another form: the Pharisees are whited sepulchres, outwardly fair but inwardly 'full of dead men's bones, and of all uncleanness.'

xi. 45-54. *Condemnation of the lawyers.* One of the lawyers confesses that what Jesus is saying of the Pharisees touches his own class also. Jesus then denounces the lawyers for laying on the people obligations they will not accept for themselves, and for building tombs for the prophets their fathers killed. The wisdom of God declares how they ill treat the Divine messengers sent to them. Their accumulated guilt of murder will reap its doom in the present generation. These lawyers keep the key of knowledge without using it themselves, while debarring others from using it. The effect of these denunciations is seen in the angry attitude of the scribes and Pharisees.

45. one of the lawyers. See note on x. 25.

reproachest: rather 'insultest.' Elsewhere it is rendered 'shamefully entreated' (xviii. 32; Acts xiv. 5).

46. burdens grievous to be borne. The reference is to the practice of the Rabbis in 'fencing the law,' i. e. guarding against any infringement of it by means of a fastidious casuistry which made quite innocent actions constructively illegal, and by forcing the attention of scrupulous people to innumerable details—Pharisaic by-laws added by tradition to the written Torah.

ye yourselves, &c. They had ways of evading the rules they laid on their subservient disciples. The 'Corban' is an illustration of this conduct applied even to the law itself (see Mark vii. 11).

47. and your fathers killed them. The implied point of this

48 fathers killed them. So ye are witnesses and consent
unto the works of your fathers: for they killed them, and
49 ye build *their tombs*. Therefore also said the wisdom of
God, I will send unto them prophets and apostles; and
50 *some* of them they shall kill and persecute; that the
blood of all the prophets, which was shed from the
foundation of the world, may be required of this genera-
51 tion; from the blood of Abel unto the blood of Zachariah,

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is that these lawyers were true children of their wicked parents, practising the same wickedness at all events in spirit and intention. Their murderous hatred of Christ, the Prophet of their own days, was a proof of this. The hypocrisy of the class of men to which they belonged was seen in their apparently honouring the dead while they persecuted the living. Really they were completing the work of the ancient murderers, and their tomb-building is to be regarded in that light.

49. the wisdom of God. Three explanations of this phrase have been offered. (1) That Jesus means himself, as the words that follow are given in Matthew (xxiii. 34) as his own words. But neither Jesus nor apostolic tradition ever use the words as a title for our Lord. (2) That we have here a reference to some Jewish book bearing the title *The Wisdom of God*. If so, how could the words be ascribed to Jesus himself in the other Gospel? No trace of any such book can be found. Moreover, if Jesus were quoting from a book, it would be more in accordance with custom for him to say 'it is written' in this book, than that this book 'says,' &c. Still this explanation must be allowed as possible. (3) That Jesus means the Divine wisdom speaking through providence and prophecy. The personification of wisdom would be familiar to readers of the Book of Proverbs. Jesus has already personified wisdom in saying 'Wisdom is justified of all her children' (vii. 35). On the whole, this seems to be the least difficult interpretation.

prophets and apostles. Matthew (xxiii. 34) has 'prophets, and wise men, and scribes.'

50. A general but positive prediction of the approaching doom of the Jews, which came about forty years later in the destruction of Jerusalem by the Romans.

51. Zachariah. This is Zechariah, the son of Jehoiada the priest, whose murder in the temple is described in 2 Chronicles xxiv. 20, 21, not Zachariah the prophet, the 'son of Barachiah,' as stated in Matthew xxiii. 35, probably by a slip of memory on the part of the evangelist. The books of Chronicles coming last in the

who perished between the altar and the sanctuary: yea,
I say unto you, it shall be required of this generation.
Woe unto you lawyers! for ye took away the key of 52
knowledge: ye entered not in yourselves, and them that
were entering in ye hindered.

And when he was come out from thence, the scribes 53
and the Pharisees began to press upon *him* vehemently,
and to provoke him to speak of many things; laying wait 54
for him, to catch something out of his mouth.

In the mean time, when the many thousands of the **12**

Hebrew canon as Genesis comes first, these two murders appear at the beginning and the end of the Jewish Bible.

52. took away the key of knowledge: by refusing the right of the people to interpret the Scriptures for themselves.

hindered: by artificial explanations of Scripture and traditional additions to it.

53. to press upon: *lit.* 'to hold in.' The pronoun 'him' is not in the Greek. Some object should be supplied. Possibly the phrase means 'to bear a grudge'; but more probably 'to hold in mind,' i.e. to brood and plot, making the subject one of grave concern.

to provoke him to speak: *lit.* 'to draw from his mouth'; a phrase used for dictating what is to be recited, as in a school lesson. These men would put words into the mouth of Jesus, and compel him to speak to his own condemnation, if that were possible.

xii. 1–12. *Fear to be conquered by trust.* At a time when the crowd is most numerous and crushing, Jesus addresses his disciples first of all, warning them against hypocrisy as the leaven of the Pharisees, and telling them that whatever is hidden will eventually come to light. They who kill the body are not to be feared: only he who can afterwards cast into Gehenna is to be feared. God does not even neglect sparrows, cheap as they are; and he counts the very hairs of our head. They who confess Christ will be owned by him, and only they. Calumny against the Son of man will be forgiven, but not blasphemy against the Holy Spirit. When brought before the authorities, the disciples are not to be anxious about their defence. The Holy Spirit will teach them at the time what they should say.

1. the many thousands: *lit.* 'the myriads,' tens of thousands: a hyperbolical expression for vast crowds.

multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the
2 Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that
3 shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers
4 shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do.
5 But I will warn you whom ye shall fear: Fear him,

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his disciples: as distinguished from the general public.

first of all. These disciples are addressed in the first instance.

the leaven of the Pharisees: the unconsciously received infection of hypocrisy. In Mark (viii. 15) this warning is given on an occasion when the disciples have forgotten to take bread, and to it is joined a warning against the leaven of Herod. The image of leaven is usually employed to illustrate some bad influence. A moral cleansing is a purging out of leaven like that which takes place in a Jewish house just before the passover. Thus Paul writes, 'Purge out the old leaven' (1 Cor. v. 7). Dr. Plummer observes that the Roman official, the *Flamen Dialis*, was not allowed to touch leaven.

2, 3. Hypocrisy is useless as well as wrong. In the end its secrets will be proclaimed abroad. The double life is a delusion.

inner chambers. Store-chambers were so named; but here manifestly the allusion is to private rooms, such as the chambers with the shut door which Jesus recommends for prayer.

4. Be not afraid. In the gathering opposition to himself just described (xi. 53, 54), Jesus sees the certainty that his followers also will be persecuted. This may be connected with what precedes by the idea that fear tempts to hypocrisy.

5. whom ye shall fear. Strangely enough, opinions are divided as to who this is, some saying 'God,' others 'Satan.' In favour of the latter view is the fact that Jesus immediately afterwards encourages trust in God with a calm assurance that He will take care of us. Nowhere else does he directly recommend the fear of God. That idea is more of the O.T. teaching. On the other hand, there are good reasons for concluding that our Lord

which after he hath killed hath power to cast into hell;
yea, I say unto you, Fear him. Are not five sparrows 6
sold for two farthings? and not one of them is forgotten
in the sight of God. But the very hairs of your head 7
are all numbered. Fear not: ye are of more value than
many sparrows. And I say unto you, Every one who 8
shall confess me before men, him shall the Son of man
also confess before the angels of God: but he that 9
denieth me in the presence of men shall be denied in
the presence of the angels of God. And every one who 10
shall speak a word against the Son of man, it shall be

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does mean God here, not Satan. (1) The form of expression is changed. The disciples were told not to be afraid 'of' those who kill the body, a preposition being used. But no such preposition is used in the second case. It is not to be 'afraid of' but simply to 'fear.' (2) Jesus nowhere else teaches us to fear Satan. He is to be fought and conquered. Our Lord had quite recently rejoiced in his fall (x. 18). (3) Jesus nowhere else teaches that Satan has authority to cast into Gehenna, or any authority whatever that deserves to be recognized. After all, there is a fear of God, not slavish, but serious, that Christianity requires as truly as the Hebrew faith required it.

hell: 'Gehenna,' the Jewish name for that part of Hades in which sinful souls were cast for punishment previous to the final judgement. The name is derived from the valley of Hinnom, which had been desecrated by the cruel rites of Molech (Jer. xxxii. 35), and afterwards used as a place for burning the city offal from Jerusalem.

6. five sparrows, &c. Matthew (x. 29) has 'two sparrows sold for a farthing.'

farthings: better 'pence,' as nearer the value of the coin, which is the *assarion*. Jesus here teaches a truth important on its own account, viz. that God cares for the animal creation, even small birds of the commonest sort, not one of which can be wantonly hurt without His noting it. But much more does He care for His children.

8. before the angels of God: when Jesus shall come again attended by angels, as he says earlier (ix. 26), where we have a warning similar to that given here.

10. This difficult saying is stated even more strongly in Matthew (xii. 31, 32) and Mark (iii. 28, 29), where the unpardonable sin

forgiven him: but unto him that blasphemeth against
11 the Holy Spirit it shall not be forgiven. And when they
bring you before the synagogues, and the rulers, and the
authorities, be not anxious how or what ye shall answer,
12 or what ye shall say: for the Holy Spirit shall teach you
in that very hour what ye ought to say.
13 And one out of the multitude said unto him, Master,
14 bid my brother divide the inheritance with me. But

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is directly connected with the calumny that Jesus cast out evil spirits by the aid of Beelzebub. Here it is a detached utterance. The distinction seems to be this: to speak against the Son of man is to say evil of Jesus as a person seen in the world, but not really understood and appreciated; to blaspheme the Holy Ghost is to rail against the light within and deny the divine and good in our own conscience. The first is pardonable; the second is unpardonable.

11. synagogues: Jewish local courts, presided over by the local elders.

the rulers, and the authorities: higher powers than the synagogues, such as the Jewish chief council, called the Sanhedrin, and the law courts of Herod and the Roman government.

how or what: 'how'—the manner, 'what'—the matter.

what ye shall say: i. e. in self-defence.

12. in that very hour: i. e. when the trial is proceeding. These words do not refer to the question of preparation for public teaching. They are to save simple, ignorant peasants from the tremors of nervousness when confronted with legal proceedings.

xii. 13-21. *On covetousness, illustrated by the rich fool.* A man in the crowd appeals to Jesus to tell his brother to divide an inheritance with him. Our Lord disclaims the position of a judge in such matters, and then warns the people against covetousness, with the illustration of a rich man whose land brings him in such an abundant harvest that he is perplexed to know what to do with all his property, till it occurs to him to build himself larger barns. Now he thinks he can live at his ease. But that very night he receives his death-summons. Such is the man who lays up treasures for himself, and is not rich with reference to God.

13. one out of the multitude: not a disciple, but somebody who wished to make use of the influence of Jesus to improve his own worldly condition.

bid my brother. He does not even consult Jesus as to the

he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, 15
and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, 16
saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What 17
shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down 18
my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, 19
Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said 20
unto him. Thou foolish one, this night is thy soul

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justice of his claim; he boldly asks our Lord to interfere on his own side of the family quarrel.

14. who made me a judge, &c. Jesus repudiates the position of a secular judge. He had not come to settle affairs of property.

15. said unto them. What follows is addressed to the people generally.

all covetousness. This seems to imply that Jesus denied the man's claim to a share of the inheritance, perhaps on the ground that a mere demand for equality is not to override a legal settlement, for, strictly speaking, covetousness is the greed that desires what is another's. Thus the tenth commandment forbids coveting 'any thing that is thy *neighbour's*' (Exod. xx. 17). But the intention of Jesus goes deeper, as the parable of the Rich Fool shews. He warns against *all* covetousness, including the greed for what may be called our own by right, against all eager desire for selfish ownership.

for a man's life, &c.: *lit.* 'for not in any one's abundance is his life [drawn] from the things he possesses,' i. e. by having abundance a man cannot sustain his life with his possessions. Similarly Jesus says 'the life is more than the food' (verse 23).

16. a certain rich man. He is rich already; then comes increase of wealth.

17. my fruits. Observe the frequent recurrence of 'my' in the following sentences. The man is a supreme egoist.

20. thy soul. The Greek word for 'soul' means also 'life.'

required of thee; and the things which thou hast pre-
21 pared, whose shall they be? So is he that layeth up
treasure for himself, and is not rich toward God.
22 And he said unto his disciples, Therefore I say unto
you, Be not anxious for *your* life, what ye shall eat;

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is ... required: *lit.* 'they are demanding,' an impressive phrase, designedly vague. Who are 'they'? We may think of the angels of death; but perhaps the indefinite idea of the powers and influences about us is meant, as in verse 48, where we read 'to whom *they* commit much.'

21. for himself: not merely as earthly and material; self-seeking of all kinds is condemned.

rich toward God: with regard to God in the godward relations of life.

xii. 22–34. *Anxiety.* Jesus now addresses his disciples, bidding them not to be anxious for their life in matters of food and clothing, since the life is greater than such things. God feeds the ravens, who make no provision for themselves. Anxiety will not prolong a man's life. Lilies do not toil at spinning; yet they are more splendid than Solomon in all his fine array. God, who thus clothes the perishing grass, will certainly not do less for us. Anxiety about food must not be. It is heathenish. Our Father knows our need. If His kingdom is primarily sought after, the rest will follow. There is no need to fear. God will give us His kingdom. Earthly riches should be given to the poor, and imperishable riches sought; for the heart is where the treasure is.

22. his disciples: as distinguished from the general public addressed in the previous section.

Therefore: as a deduction from the story of the Rich Fool. Luke, as usual, thus gives the occasion of words of Christ. In Matthew the following sayings appear as part of the Sermon on the Mount.

Be not anxious: not 'Take no thought,' as in the A.V. Jesus is not recommending heedlessness; he is discouraging vexing cares. That was a sense of the word 'thought' when our Bible was translated. Thus Lord Bacon tells of an alderman on the verge of bankruptcy who 'died with thought and anguish.' Since we have lost that meaning, the use of the word 'thought' is misleading here.

life: or 'soul,' the same Greek word as that rendered soul in verses 19, 20. This does not mean the higher nature, the spirit, but either the self or the animal life. The reference to the ravens

nor yet for your body, what ye shall put on. For the 23
life is more than the food, and the body than the raiment.
Consider the ravens, that they sow not, neither reap; 24
which have no store-chamber nor barn; and God feedeth
them: of how much more value are ye than the birds!
And which of you by being anxious can add a cubit 25
unto his stature? If then ye are not able to do even 26
that which is least, why are ye anxious concerning the
rest? Consider the lilies, how they grow: they toil not, 27
neither do they spin; yet I say unto you, Even Solomon
in all his glory was not arrayed like one of these. But 28
if God doth so clothe the grass in the field, which to-day
is, and to-morrow is cast into the oven; how much more

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being fed, and so having their lives preserved, shews that such is the meaning here. Jesus discourages anxiety about the means of a livelihood.

23. life: or 'soul,' again, but with the limitations just mentioned. It is not that as an immortal soul man is greater than his food and clothing, but that even his earthly life and all it involves are superior to these things. The parallelism with the body in the next clause shews that this present, lower life is meant.

24. ravens: a generic word for the crow tribe, including rooks, jackdaws, &c.

25. a cubit: about half a yard.

his stature: better, as in margin of R. V., 'his age.' A cubit is too great an addition to a man's height to serve as an illustration of a little thing that cannot be effected by anxiety. The word rendered 'stature' is plainly used for age in some other places, e. g. 'He is of age' (John ix. 21, 23).

27. lilies. Probably this name here stands for the scarlet anemones (*anemone coronaria*), that light up the hills of Palestine with flames of colour in spring-time, or perhaps generally for the many flowers of that season.

Solomon in all his glory. According to Jewish tradition, even Solomon's servants were clad in purple, and their hair was sprinkled with gold-dust.

28. clothe the grass. The idea is that the flowers growing in the grass clothe it with beauty.

cast into the oven. Grass and flowers, that spring up luxuriantly in Palestine after the rains, are rapidly withered in the

29 *shall he clothe* you, O ye of little faith? And seek not ye
what ye shall eat, and what ye shall drink, neither be ye
30 of doubtful mind. For all these things do the nations
of the world seek after: but your Father knoweth that
31 ye have need of these things. Howbeit seek ye his
kingdom, and these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure
33 to give you the kingdom. Sell that ye have, and give
alms; make for yourselves purses which wax not old,
a treasure in the heavens that faileth not, where no thief

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drought and heat of early summer; and then in the scarcity of other fuel they are available for the oven fires.

29. of doubtful mind: a word meaning primarily 'to be elated,' as one lifted into mid-air; then to 'be unsteady and waver,' which is evidently the sense here. The reference seems to be to the weary, hesitating, vacillating condition of anxiety.

30. the nations of the world: the heathen, who are ignorant of God's fatherly care, and are not alive to the higher aims of life. This low, sordid anxiety is thus doubly heathenish—in its want of trust, and in its supreme concern for earthly things.

your Father: whom you know, who treats you as His children, in distinction from the case of the nations that are ignorant of these privileges.

knoweth that ye have need of these things. Jesus does not teach an impossible Stoicism. He bases his rebuke of anxiety on the fact that God recognizes our wants.

31. seek ye his kingdom. Sordid anxiety hinders this pursuit, and therefore it must be checked. Then this pursuit is the antidote to sordid anxiety. He who gives the first place in his aims to the kingdom of God will not have room for the lower cares.

these things shall be added: not treated as unnecessary, but put in the second place.

32. Only found in Luke.

little flock. Jesus had described the Seventy as 'lambs in the midst of wolves' (x. 3). Now as their Shepherd he cheers his flock. It is 'little,' though crowds press about him, for he knows the true disciples to be but few.

33. Sell, &c.: sell the property and distribute the proceeds among the poor.

purses which wax not old: lasting treasure.

a treasure in the heavens: not for the future after death

draweth near, neither moth destroyeth. For where your 34
treasure is, there will your heart be also.

Let your loins be girded about, and your lamps 35
burning; and be ye yourselves like unto men looking 36
for their lord, when he shall return from the marriage
feast; that, when he cometh and knocketh, they may
straightway open unto him. Blessed are those servants, 37
whom the lord when he cometh shall find watching:
verily I say unto you, that he shall gird himself, and
make them sit down to meat, and shall come and serve
them. And if he shall come in the second watch, and 38

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only, but now possessed, i. e. treasure that is in God's safe keeping—this is the treasure of him who is 'rich towards God' (verse 21).

xii. 35–40. *On being always ready.* Christ's people are to be like servants ready and watching for their master's return. He himself will serve such servants. If a householder knew when the robber was coming, he would have been on the watch. Christ's people are to be ready, as he will come unexpectedly.

35. girded. The loose flowing clothes formerly worn by the Jews, such as are now used in Syria, needed to be drawn together and held up to allow freedom of movement.

lamps burning: more fully illustrated in the parable of the Virgins (Matt. xxv. 1–13).

36. the marriage feast. The master is not regarded as the bridegroom, but as a guest returning home after the festivities are over. In Mark's parallel narrative the wedding illustration does not appear, and there the master is a man who goes on a long journey (Mark xiii. 34).

37. Jesus here describes an unusual act of condescension and kindness, which he illustrates later by washing his own disciples' feet (John xiii. 1–11). Elsewhere he describes the normal course which is the opposite to this, even tired servants having to wait on their master (see xvii. 7–10). That is to shew that we have no claim for more. Here Jesus teaches that his own generosity will exceed claims and customs.

38. the second watch, and . . . the third. The Roman reckoning divided the night into four watches, the Jewish into three. As no fourth watch is mentioned here, it would seem that the Jewish division is intended, i. e. 12 to 3 and 3 to 6.

if in the third, and find *them* so, blessed are those
39 *servants*. But know this, that if the master of the house
had known in what hour the thief was coming, he would
have watched, and not have left his house to be broken
40 through. Be ye also ready: for in an hour that ye think
not the Son of man cometh.
41 And Peter said, Lord, speakest thou this parable unto

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39. know this: rather 'you know this,' according to our Lord's custom of appealing for analogies to what was familiar and indisputable.

the master of the house: a change of illustration. First we had a master surprising his servants; now we have a householder surprised by a thief. This increases the emphasis of the lesson. The master was expected at some time, but the thief not at all; the result of negligence in the first case would be confusion and inconvenience, in the second, serious loss.

to be broken through: *lit.* 'dug through'; the idea being of mud walls that the robber can dig through—a method of house-breaking known in the East to-day. It may seem strange that our Lord should describe himself under the image of a robber. But in the Revelation we meet with the idea of his coming as a thief (Rev. iii. 3, xvi. 15), and of the day of the Lord coming as a thief in the night (1 Thess. v. 2). This is a good instance of the rule that parables are not to be pressed in their details, as though all of these were allegorical. The only notion common to the illustration and the fact illustrated is a sudden surprise.

40. the Son of man cometh: our Lord's return, which he frequently refers to. It may be that this points to a great final judgement, as in ix. 26. But it really happens with each individual when he has his own summons.

xii. 41–48. *Faithful stewardship and the reverse.* Peter asks if this lesson is only for the Twelve, or for all. Jesus answers by a question as to who is the faithful steward that provides for the household. Such a man will be promoted. But if that servant misconduct himself, presuming on his master's long absence, the master will appear suddenly and punish him severely. Punishment will be according to knowledge.

41. Peter: so frequently forward to speak for his brethren.

us: the Twelve. In Mark (xiii. 37) Christ's words primarily addressed to his disciples are made universal: 'What I say unto you I say unto all, Watch.'

us, or even unto all? And the Lord said, Who then is 42
the faithful and wise steward, whom his lord shall set
over his household, to give them their portion of food in
due season? Blessed is that servant, whom his lord 43
when he cometh shall find so doing. Of a truth I say 44
unto you, that he will set him over all that he hath.
But if that servant shall say in his heart, My lord delayeth 45
his coming; and shall begin to beat the menservants and
the maidservants, and to eat and drink, and to be
drunken; the lord of that servant shall come in a day 46
when he expecteth not, and in an hour when he knoweth
not, and shall cut him asunder, and appoint his portion
with the unfaithful. And that servant, which knew his 47

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42. Who then? Jesus does not directly answer Peter's question. But his own question throws the responsibility of answering it for themselves back on his disciples.

faithful: morally true to his trust.

wise: intelligently thoughtful and apt in the discharge of his duties.

steward: the house-steward, a superior slave left in charge of the household.

to give them their portion, &c. It is the duty of this upper servant to make due provision for all the lower servants, assigning to each his rightful share. By analogy this was primarily the duty of the apostles, who had illustrated their spiritual functions in distributing the loaves and fishes among the multitude; and then it applies to the Christian ministry and to all Christians who are called to minister to their fellow Christians, to young children, the poor, the ignorant, &c.

43. that servant: or slave; the steward, though in an office of trust, is a slave.

so doing: i. e. distributing the food to the household.

44. Promotion, not release, is the reward of fidelity. This is illustrated in the parable of the Pounds (xix. 17).

46. cut him asunder: the literal meaning of the Greek word, which is not known to be used in any other sense elsewhere; and yet the 'portion with the unfaithful' the man is to have seems to imply that he is still alive. Probably therefore here the word means 'cut him up' with violent scourging.

47. that servant, which . . . made not ready: not the wicked

lord's will, and made not ready, nor did according to his
48 will, shall be beaten with many *stripes*; but he that knew
not, and did things worthy of stripes, shall be beaten
with few *stripes*. And to whomsoever much is given,
of him shall much be required: and to whom they
commit much, of him will they ask the more.
49 I came to cast fire upon the earth; and what will I, if
50 it is already kindled? But I have a baptism to be
baptized with; and how am I straitened till it be accom-

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steward just described, but a servant who does not fulfil the requirement of verse 36. This passage teaches a gradation of punishment according to knowledge. Ignorant people and the heathen will have lighter punishment than unfaithful enlightened inhabitants of Christendom.

48. they: a vague impersonal form. See note on verse 20.

commit: and entrust, as to stewards; not 'given,' as in the previous clause.

the more. An increase is expected in this case, as in the parable of the Pounds.

xii. 49–53. *Coming troubles.* Jesus speaks of himself as oppressed at the idea of the future until it is accomplished. The trouble is that his coming into the world will be a cause of family divisions.

49. to cast fire. In Matthew (x. 34) the parallel is 'to cast a sword.' The word 'fire' is very emphatic. The sentence might run, 'Fire is what I came to cast.' The effect of Christ's advent into the world is to be a conflagration—trouble, disaster, destruction. John the Baptist had predicted the baptism of fire and the burning up of the chaff. But neither idea seems appropriate here. The fire is equivalent to the sword, the fire of war, that which causes divisions.

50. a baptism: some future baptism which is yet near at hand. The idea of being plunged in rivers of distress, or overwhelmed with waves of trouble, is not probable, as the word is always used in the N. T. in a religious sense for some act of purification or consecration. Jesus means that he has a crisis of fresh consecration to go through, no doubt thinking of his agony and crucifixion in that light.

how am I straitened. The word rendered 'straitened' is that used by Paul where he says, 'I am in a *strait* betwixt the two' (Phil. i. 23). It indicates a sense of constraint, and is also used by Paul in the sentence, 'the love of Christ *constraineth*

plished! Think ye that I am come to give peace in the 51
earth? I tell you, Nay; but rather division: for there 52
shall be from henceforth five in one house divided, three
against two, and two against three. They shall be divided, 53
father against son, and son against father; mother against
daughter, and daughter against her mother; mother in law
against her daughter in law, and daughter in law against
her mother in law.

And he said to the multitudes also, When ye see 54

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us' (2 Cor. v. 14). Jesus feels under a constraint till the great crisis is passed.

51. I tell you, Nay. This is in apparent contradiction to the angels' song, which Luke recorded earlier in his Gospel, 'On earth peace,' &c. (ii. 14). Jesus is evidently discouraging the popular idea that the coming of the Messiah would immediately bring in a reign of universal peace.

rather division. The immediate effect of the coming of Christ was discord. This he foresaw. The story of the Christians during the next three centuries verified his words. During all that period they were more or less liable to persecution.

52. Family divisions, such as are seen now when one member of a Jewish family becomes Christian; the same divisions occur in Mussulman and Hindoo families as the immediate results of successful missionary work. With sadness Jesus foretold that such would be the case. This was the fire he was casting on the earth (verse 49).

53. The five mentioned in the previous verse as divided three against two are here described. Father, son, mother, daughter, son's wife. The six words represent five persons, because the mother of the son and daughter is also the mother-in law of the son's wife. It is a family of husband and wife, son and his wife, and daughter. The division described suggests the two men quarrelling together, and the elder woman quarrelling with the two younger women. Christianity as a new movement chiefly won the young. We may suppose therefore that the father and mother retain their prejudices, and are bitter against their converted children.

xii. 54–59. *The sign of the age and its significance.* People recognize weather signs, yet they cannot see the significance of what is happening in the human world. If they saw it, this should lead them to seek reconciliation of enmities before it was too late.

54. to the multitudes. Apparently after addressing what went

a cloud rising in the west, straightway ye say, There
55 cometh a shower; and so it cometh to pass. And when
ye see a south wind blowing, ye say, There will be a
56 scorching heat; and it cometh to pass. Ye hypocrites,
ye know how to interpret the face of the earth and
the heaven; but how is it that ye know not how to
57 interpret this time? And why even of yourselves judge
58 ye not what is right? For as thou art going with thine
adversary before the magistrate, on the way give diligence
to be quit of him; lest haply he hale thee unto the
judge, and the judge shall deliver thee to the officer,
59 and the officer shall cast thee into prison. I say unto
thee, Thou shalt by no means come out thence, till thou
have paid the very last mite.

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before to his own disciples, Jesus speaks what follows to the crowd. But as there is no mark of connexion, this may have occurred on quite another occasion; in either case it was a public utterance.

in the west: from the Mediterranean.

55. a south wind: from the hot deserts of Arabia.

56. hypocrites. Their discernment in mere matters of the weather shews that they have the intelligence they might use for graver signs if they cared to do so. Their professed inability to understand is unreal. They could understand if they would.

interpret: rather 'test.' The word is used for examining and trying, e. g. 'I go to *prove* them' (xiv. 19); also see 1 Corinthians iii. 13, &c.

this time: *lit.* 'this season,' this present crisis. Cf. xix. 44, 'Because thou knewest not the time of thy visitation,' where this ignorance is treated as a cause of ruin, and therefore as culpable. It ought not to have been found in them.

57. even of yourselves: i. e. even apart from signs, you ought to be able to judge what is right.

58. as thou art going: even when on the road to the court-house, though at the very last moment.

the officer: the *praetor*, whose duty it was to record a debt after the judge had decided on it.

prison: the word used by Peter where he refers to 'spirits in prison' (1 Pet. iii. 19).

59. mite: the *lepton*, the smallest coin. Matthew (v. 26) has '**farthing**' (*quadrans*) = two mites.

Now there were some present at that very season 13 1
which told him of the Galilæans, whose blood Pilate had
mingled with their sacrifices. And he answered and 2
said unto them, Think ye that these Galilæans were
sinners above all the Galilæans, because they have
suffered these things? I tell you, Nay: but, except 3

The first meaning of this saying lies on its surface. This was no time for unreconciled quarrels. Before the approaching crisis they should be made up, or it would be too late. Dr. Plummer quotes from the Talmud: 'The offences between man and God the Day of Atonement doth atone for. The offences between man and his neighbour the Day of Atonement atoneth for only when he hath agreed with his neighbour.' In Matthew (v. 25, 26) the saying appears as part of the Sermon on the Mount, shewing how Christ extends the sixth commandment. There it deals with human relations, between a man and his neighbour. So probably it does here. Still our Lord may also have wished us to see in it a secondary reference when we use it as a parable of our relations to God's law and its requirements. But this must not be pressed, as he does not so apply it.

xiii. 1-5. *Supposed significance of disasters.* Jesus being informed of Pilate's slaughter of Galilæans, replies that these were not exceptionally wicked men, nor were those on whom the tower in Siloam fell. His hearers will have as bad a fate unless they repent. This is only in Luke.

1. there were . . . present: rather 'there came.'

at that very season: just after Jesus had been speaking of punishment (xii. 58, 59).

the **Galilæans.** There is no other record of this incident. The insurrection of Judas of Galilee, described by Josephus (*Ant.* xviii. 1. 1), which some have thought to be referred to here, occurred nearly a quarter of a century earlier (A.D. 6). Evidently something that has just happened is now reported to our Lord. The turbulence of the Galilæans was well known, and Josephus mentions several horrible massacres. So this incident is quite in accordance with the events of the age. It has been suggested that perhaps this was the occasion of the arrest of Barabbas.

2. Think ye, &c. It was the popular idea that exceptional calamities were the punishment of exceptional wickedness. This was the notion of Job's comforters. It appears in John's narrative of a man born blind (John ix. 2).

3. A grave turn in the conversation, and quite unexpected by

4 ye repent, ye shall all in like manner perish. Or those
eighteen, upon whom the tower in Siloam fell, and killed
them, think ye that they were offenders above all the
5 men that dwell in Jerusalem? I tell you, Nay: but,
except ye repent, ye shall all likewise perish.
6 And he spake this parable; A certain man had a fig
tree planted in his vineyard; and he came seeking fruit
7 thereon, and found none. And he said unto the vine-

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the gossips who had come with their tale of the destruction of other people. Jesus does not say these Galilæans were innocent. He warns his hearers of their own danger.

I tell you, Nay. Jesus repudiates the superstitious delusion.

4. Jesus instances a second case of disaster. This was an accident; therefore some might think especially under the direction of Providence. The first was the fate of Galilæans, perhaps malignantly reported to the Galilæan prophet by Judæans. He adds a similar case among their own people. We have no other mention of this accident.

Siloam: situated where the Tyropæan gorge meets the valley of the Kidron, to the south of Jerusalem.

offenders: *lit.* 'debtors.' It has been suggested that they were the workmen on the aqueducts Pilate was building, whom he was paying out of the temple treasury, from what was reckoned 'corban,' sacred to God.

xiii. 6–9. *The barren fig tree.* The owner of a vineyard, seeing in it a fig tree that has yielded no fruit for three years, proposes to cut it down, but his vine-dresser asks that it may be spared for another year, when he will give it careful attention, after which, if it is still barren, it may be cut down.

This is only in Luke, but Matthew (xxi. 18–21) and Mark (xi. 12–14, 20–22) give the incident of the withering of a barren fig tree which Luke does not record. This has led some to think that the different narrative in the other two Gospels is really but another version of the parable in Luke. But the account of the incidents in those Gospels is very circumstantial, and is fitted into the closely narrated incidents of the Last Week. Possibly that was meant by our Lord to be an acted parable in continuation of this in Luke, taking it up at the last stage and indicating that the year of grace was of no avail.

6. fig tree planted in his vineyard. This was not an uncommon arrangement. It is implied in Song of Solomon ii. 13: 'The fig tree ripeneth her green figs, and the vines are in blossom.'

dresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith 8
unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, 9
well; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the 10

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7. these three years. Why three? Not, as some have said, meaning the three years of our Lord's ministry, which probably was not so long; in that case there would be no interpretation for the one year that was to follow. It is better to take this as part of the colouring of the parable, suitable to the fig tree, perhaps with a recognition of the fact that a young fig tree of but three years old is in fruit-bearing. Here is one, how old we do not know, that has borne no fruit for three years. The reference is to the long period of Jewish history during which God has been seeking fruit from His people, but in vain.

cumber: *lit.* 'nullify.' It spoils the ground and makes that useless. This is an additional defect beyond mere fruitlessness.

8. this year also: a period of grace—in the history of the Jews forty years, till the destruction of Jerusalem by Titus, A.D. 70.

dig about it, &c.: gracious influences, as in the ministry of Christ and his apostles.

9. well: not in the original. The sentence is broken. If the tree bear fruit, no more need be said.

thou: not 'I.' Even then the vine-dresser, who seems to represent Christ, will not do this of his own accord.

cut it down. The Baptist had said that 'even now is the axe also laid unto the root of the trees' (iii. 9).

xiii. 10-17. *An infirm woman cured on the sabbath.* While Jesus is teaching in a synagogue on a sabbath, seeing a woman bowed down with infirmity he calls out to her that she is released, and then laying his hands upon her makes her straight. The ruler of the synagogue is angry at this breach of the sabbath. Jesus indignantly denounces the hypocrisy of people who could object to such an act of kindness on the sabbath, when they themselves work on the sabbath in taking their animals to water. That shames his opponents, and the people are delighted. The incident is only in Luke.

10. in one of the synagogues. This is the only instance of Jesus teaching in a synagogue during the latter part of his ministry. It was common earlier.

11 sabbath day. And behold, a woman which had a spirit
of infirmity eighteen years; and she was bowed together,
12 and could in no wise lift herself up. And when Jesus
saw her, he called her, and said to her, Woman, thou
13 art loosed from thine infirmity. And he laid his hands
upon her: and immediately she was made straight, and
14 glorified God. And the ruler of the synagogue, being
moved with indignation because Jesus had healed on
the sabbath, answered and said to the multitude, There
are six days in which men ought to work: in them
therefore come and be healed, and not on the day
15 of the sabbath. But the Lord answered him, and said,
Ye hypocrites, doth not each one of you on the sabbath
loose his ox or his ass from the stall, and lead him

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11. a spirit of infirmity: a spirit that caused the infirmity. The weakness of spine is regarded by the people and by the evangelist as a result of demoniacal possession. But Jesus does not treat it as he usually treated such cases. In xi. 14 we read of 'a dumb spirit,' where dumbness appears as the result of possession.

12. he called her, &c. This is quite unusual. Generally the sufferers sought Jesus. There is no evidence that this woman came for a cure. The idea originated with our Lord.

13. he laid his hands upon her. The reassuring word spoken from the daïs across the congregation was not enough to rouse the woman's faith. Therefore Jesus stepped down and effected the cure by laying his hands on her.

14. the ruler: see note on viii. 41.

moved with indignation. This is the third instance of an objection to Christ's sabbath-breaking that Luke has recorded. In common with the other Synoptic writers, he had described the disciples plucking corn (vi. 1-5), and our Lord's cure of a withered arm (vi. 6-11).

come and be healed. The ruler does not venture to attack Jesus directly in the presence of the admiring crowd. Therefore he meanly turns on any sufferers who might be present, seeking a cure. This is particularly unjust to the woman whom Jesus healed, as there is no evidence that she came to seek a cure.

15. The Talmud allows water to be drawn for the animal, but not to be carried to it in a vessel.

away to watering? And ought not this woman, being 16
a daughter of Abraham, whom Satan had bound, lo,
these eighteen years, to have been loosed from this
bond on the day of the sabbath? And as he said 17
these things, all his adversaries were put to shame: and
all the multitude rejoiced for all the glorious things that
were done by him.

He said therefore, Unto what is the kingdom of God 18
like? and whereunto shall I liken it? It is like unto 19
a grain of mustard seed, which a man took, and cast

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16. a daughter of Abraham: in contrast to the dumb animal.

Satan: according to the Jewish idea that ascribes sickness to the agency of Satan. Thus Paul writes of delivering a person over to Satan (1 Cor. v. 5), and refers to his own illness or bodily infirmity, which he calls a 'stake in the flesh' as a 'messenger of Satan' (2 Cor. xii. 7).

17. were done: *lit.* 'were being done.' It is the present participle.

xiii. 18-21. *The mustard seed and the leaven.* Jesus compares the kingdom of God to a grain of mustard seed that grew into a tree, and to leaven that permeated and transformed a mass of meal.

Both of these parables are in Matthew (xiii. 31-33); the first is also in Mark (iv. 30-32), but not the second.

18. therefore. It is difficult to see the connexion of this word with what precedes. Possibly Luke is following some older document, and the fragmentary character of his extract is revealed by his omitting a preceding paragraph of that writing; but the enthusiasm of the multitude described in the previous verse may have led on to these parables of growth. There is no such connexion in Matthew or Mark where they follow other parables of growth.

Unto what? &c.: not a mere rhetorical device. Jesus is thinking aloud. It is not easy to find earthly parallels for the wonders of the kingdom.

19. mustard seed. Tristram takes this to be the *Sinapis nigra*, which even in Europe grows to twelve feet in height. Another plant, the *Salvadora persica*, found growing round the lake of Gennesaret, and sometimes used as mustard for its pungent taste, grows to twenty-five feet.

into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches
20 thereof. And again he said, Whereunto shall I liken
21 the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.
22 And he went on his way through cities and villages,

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his own garden: peculiar to Luke, and pointing to Israel, which Isaiah (v. 1, 2) compares to God's vineyard. Matthew has 'his field,' and Mark 'the earth.'

the birds, &c.: as a sign of the greatness of the tree. Concerning the tree in Nebuchadnezzar's dream we read: 'The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the branches thereof, and all flesh was fed of it' (Dan. iv. 12, 21).

21. three measures. The 'measure' is the Jewish *seah*. Three such measures constituted the usual quantity for a baking. Thus in Genesis xviii. 6 we read how Abraham said to Sarah, 'Make ready quickly three measures of fine meal.' Therefore it is superfluous with some commentators to look for mystical meanings in the phrase, such as 'body, soul, and spirit,' or 'earth, state, and church.' Jesus takes a homely illustration that would be familiar to every peasant woman in his audience.

The two parables teach the great growth of the kingdom from very small beginnings, but with a difference. The mustard seed describes its external and visible growth in the world, the leaven its more subtle influence in permeating society and transforming it. This is the only case in which leaven does not represent an evil influence. Still it is unreasonable to see that meaning here.

xiii. 22–30. *False hopes disappointed.* During the journey to Jerusalem Jesus is asked whether but few are to be saved? He discourages the questioner's curiosity by returning the practical advice that he should make it his own business to enter the narrow door. When the master is up, it will be vain to knock with the plea of previous association with him if our conduct has been bad. They who come thus will be dismissed to a region of wild lamentation, while they will see saints of old and foreigners from afar admitted to the privileges from which they themselves are shut out. Thus the future will reverse the relative positions of the present.

22. he went on his way: *lit.* 'he was continuing his journey.'

teaching, and journeying on unto Jerusalem. And one 23
said unto him, Lord, are they few that be saved? And
he said unto them, Strive to enter in by the narrow 24
door: for many, I say unto you, shall seek to enter in,
and shall not be able. When once the master of the 25
house is risen up, and hath shut to the door, and ye
begin to stand without, and to knock at the door, saying,

We have met with previous references to the fact that our Lord was now on his way up to Jerusalem (ix. 51, 53, 57, xii. 50).

23. that be saved: *lit.* 'that are being saved.' It is a present participle. The parables of the Sower and the Barren Fig Tree, and the lamentation over Chorazin, Bethsaida, and Capernaum, shewing that in the chief centres of Christ's work his message was rejected, might point to the conclusion that but few were in the way to salvation.

24. unto them. The teaching is for all, not merely for the one questioner.

Strive: a strong word, *lit.* 'agonize.' It is the language of athletic competitions. Jesus refuses to answer the question. He rarely gives a categorical answer to a leading question. But here he altogether discourages the curiosity of the inquirer, who had better be attending to his own duty in the matter of his question. Indirectly Jesus sets aside the question as based on an error. There is no fixed number, few or many. The number will depend on the choice and effort of men and women. If those who now hear Jesus will strive to enter, there will be so many the more inside. It all depends on that.

the narrow door. This saying is also in Matthew (vii. 13, 14), where the narrow door leads to a narrow way. Here the image is different, and we have a house door.

shall seek: a weaker word than 'strive.' Moreover, the future of the verbs in this clause points on to the later time described in the following verses. These 'many' do not strive, nor do they even seek now. They will seek later under gross misapprehensions of the conditions of entrance.

25. the master of the house is risen up, &c. The time for the assembling of the guests being over, the head of the house rises and closes the door previous to beginning the festivities to which they are invited. The idea of a feast is suggested at the end of verse 29.

to knock. Jesus had previously said, 'Knock, and it shall be opened' (xi. 9). Here that is denied—an apparent contradiction,

Lord, open to us; and he shall answer and say to you,
26 I know you not whence ye are; then shall ye begin to
say, We did eat and drink in thy presence, and thou didst
27 teach in our streets; and he shall say, I tell you, I know
not whence ye are; depart from me, all ye workers
28 of iniquity. There shall be the weeping and gnashing
of teeth, when ye shall see Abraham, and Isaac, and
Jacob, and all the prophets, in the kingdom of God,
29 and yourselves cast forth without. And they shall come
from the east and west, and from the north and south,

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shewing that absolute statements are not to be applied without qualification under all circumstances.

I know you not: do not acknowledge you. It is not that they come too late, like the foolish virgins (Matt. xxv. 1–13). Belated guests might be admitted if they were true guests. But the sequel shews that these are worthless intruders.

26. We did eat, &c. The rejected of the parallel parable in Matthew (vii. 22) claim to have been prophesying and performing wonders in Christ's name. But here they offer only the preposterous plea that they have associated with him on earth, known him after the flesh, as Paul would say. It was no use having lived in Galilee with Jesus and seen him in the village street, or even having sat with him at table. The modern equivalent of these things is to be living in Christendom, under Christian teaching, or as members of Christian churches.

27. workers of iniquity. Thus the refusal is put on conduct, not on time, the mere negligence of procrastination.

28. There: in the region without.

weeping and gnashing of teeth: misery and impotent rage.

Abraham, . . . prophets: the Jewish worthies whom Jesus thus expressly declares to be in the kingdom of God. Observe, this is even in the Gentile Gospel of Luke.

cast forth: *lit.* 'being cast forth.' The present participle gives a vivid picture of the process.

29. from the east, &c. Are these people the scattered Jews of 'the dispersion,' or Gentiles, the heathen? Plainly the latter. The words are based on Isaiah xlv. 6: 'That they may know from the rising of the sun, and from the west, that there is none beside me,' combined with Isaiah xlix. 12: 'Lo, these from the north,' &c., where the context shews that the reference is to heathen nations. Cf. Malachi i. 11.

and shall sit down in the kingdom of God. And behold, 30
there are last which shall be first, and there are first
which shall be last.

In that very hour there came certain Pharisees, saying 31
to him, Get thee out, and go hence: for Herod would
fain kill thee. And he said unto them, Go and say to 32
that fox, Behold, I cast out devils and perform cures
to-day and to-morrow, and the third *day* I am perfected.
Howbeit I must go on my way to-day and to-morrow 33

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sit down: recline as at a feast.

30. A saying our Lord uttered more than once, e. g. Matthew xix. 30, xx. 16. This reversal of fortunes was one of the most remarkable and at the time surprising of his announcements concerning the kingdom.

xiii. 31–35. *Herod's enmity and Christ's lament over Jerusalem.* Some Pharisees warn Jesus that Herod is eager to kill him. Jesus sends a message to Herod, shewing that he understands the king's cunning, but declaring that he must finish his work, and as a prophet not die out of Jerusalem. Then he utters a lament over the doom of the city, from which he would gladly have saved her had she not refused his grace.

31. certain Pharisees: possibly friendly, but probably ma'icious, desiring to drive Jesus into Judæa, where he would come within the reach of the Jewish authorities.

Herod: Antipas. See note on iii. 1. Probably Jesus was now in Peræa, east of the Jordan to the south, part of Herod's dominion.

would fain: *lit.* 'wishes' or 'intends.'

kill thee: out of jealousy for Christ's popularity.

32. that fox. Jesus perceives the cunning of Herod behind the warning of the Pharisees.

the third day. This cannot be taken literally, as more time than three days was to be spent before the Crucifixion. Nor can it mean three years; Jesus could not be contemplating so long a period of activity as still future. Like the three years in the parable of the Barren Fig Tree (verse 7), the three days are typical of some indefinite time. Jesus has work to do that will take time. He will not be hurried.

perfected: rather 'matured.' Christ comes to maturity as the Redeemer at the cross.

33. Howbeit, &c. Nevertheless he will go out of Herod's

and the *day* following: for it cannot be that a prophet
34 perish out of Jerusalem. O Jerusalem, Jerusalem, which
killeth the prophets, and stoneth them that are sent unto
her! how often would I have gathered thy children
together, even as a hen *gathereth* her own brood under
35 her wings, and ye would not! Behold, your house is
left unto you *desolate*: and I say unto you, Ye shall
not see me, until ye shall say, Blessed *is* he that cometh
in the name of the Lord.

14 And it came to pass, when he went into the house
of one of the rulers of the Pharisees on a sabbath to

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dominion shortly, when his work there is done, not fleeing for fear of death, but going to meet his death.

it cannot be, &c. Note the mournful irony of these words. Jerusalem has become the recognized murderess of prophets. So it is not seemly that one should die anywhere else.

34. Luke gives this lament as arising out of the mention of Jerusalem for the fit scene of a prophet's death. That is Christ's connexion with the place. Gladly would he have had happier relations with it for its own deliverance. Matthew (xxiii. 37-39) places this lament at Jerusalem, the more likely scene.

how often, &c. These words shew that Jesus had been ministering in Jerusalem on several occasions, although none of the three Synoptic Gospels give any account of this. In the fourth Gospel the visits to Jerusalem are fully narrated. Thus we have here an indirect confirmation of John's historicity, where on the surface he seems to contradict the older Gospel picture of Jesus as a Galilæan prophet.

35. until ye shall say, &c.: the time of the conversion of the Jews.

xiv. 1-6. *Jesus curing a man with dropsy on the sabbath.* While Jesus is being entertained at a ruling Pharisee's house on a sabbath day, he is watched narrowly to see how he will treat a man suffering from dropsy. Jesus asks whether it is lawful to heal on the sabbath, and meeting with no reply, cures the man. He points out that anybody would even save his dumb beast that was in distress on the sabbath.

1. one of the rulers of the Pharisees: a leading Pharisee. This is the third occasion on which Luke has recorded our Lord's

eat bread, that they were watching him. And behold, 2
there was before him a certain man which had the
dropsy. And Jesus answering spake unto the lawyers 3
and Pharisees, saying, Is it lawful to heal on the sabbath,
or not? But they held their peace. And he took him, 4
and healed him, and let him go. And he said unto 5
them, Which of you shall have an ass or an ox fallen
into a well, and will not straightway draw him up on
a sabbath day? And they could not answer again unto 6
these things.

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acceptance of hospitality from a Pharisee. The others are vii. 36 and xi. 37. These are only found in Luke.

a sabbath. It was customary for the Jews to give feasts on the sabbath, always 'cold collations,' however. This is the fourth instance in Luke of healing on the sabbath. The others are in iv. 35, vi. 6, xiii. 14.

to eat bread: a Hebraism, as was the opening phrase, 'And it came to pass.' This passage is exceptionally Hebraistic, suggesting a close following by the evangelist of some Hebrew or Aramaic document among his authorities.

2. the dropsy. This disease is mentioned by no Scripture writer except Luke, the physician, who here uses a Greek technical medical term.

3. the lawyers: whose function it was to determine points of Jewish law.

4. held their peace: silent, because not knowing what to say. It was for carrying his bed on the sabbath that the Bethesda paralytic was blamed (John v. 10), as though it were easier to complain of this than of the cure. Still the deed of mercy has been made a ground of direct attack before (e. g. vi. 7). It would appear then that our Lord's protests against sabbatarian hypocrisy have had some weight by this time.

let him go: dismissed him.

5. an ass. The Sinaitic and other ancient MSS. have 'a son.' This reading might have been changed for that in our text by imitation of a similar saying of Jesus about 'his ox or his ass' in xiii. 15.

a well: an open cistern; many such are found in Palestine, not fenced round.

draw him up. The Rabbis said that this was not permissible, though food might be let down. But Jesus appeals to the common

7 And he spake a parable unto those which were bidden,
when he marked how they chose out the chief seats;
8 saying unto them, When thou art bidden of any man to
a marriage feast, sit not down in the chief seat; lest
haply a more honourable man than thou be bidden of
9 him, and he that bade thee and him shall come and
say to thee, Give this man place; and then thou shalt
10 begin with shame to take the lowest place. But when
thou art bidden, go and sit down in the lowest place;
that when he that hath bidden thee cometh, he may

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practice, which might well be more humane than the pedantry of the schools.

xiv. 7-11. *Against choosing the chief places.* Seeing the guests choosing the chief places for themselves, Jesus advises a man when called to a wedding to avoid such a course, lest the host humiliate him by making him give way to a more honourable guest, and to take the lowest place, which will result in his being called up higher. Self-exaltation humbles, humility exalts. This passage is only in Luke.

7. a parable. The word 'parable' is here used in a general sense for a representative word-picture with a lesson, though it is not in narrative form.

those which were bidden: i. e. to the ruler of the Pharisees' house (verse 1).

chose: *lit.* 'were choosing.' Jesus saw the ugly scramble for seats going on. According to the Talmud, on a couch for three the middle place is the best, that on the right second, that on the left third. But our Lord's language points to the position of the couches themselves, some being higher than others, as nearer the chief personages, or actually on a daïs.

8. a marriage feast: a specially ceremonial feast. Apparently the present occasion was not that of a wedding feast. By referring to another kind of feast Jesus softens his utterance, advising for the future rather than directly blaming present conduct.

9. the lowest place: not 'room,' as in the A. V. The word is the same as that rendered 'place' earlier. It means not another room, but another seat. So again in verse 10, where the same expression recurs.

10. that when, &c. Not indeed that the lowest place is to be taken with the very object of courting promotion. Jesus means that this will be the consequence. It is a common Hebrew

say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid

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idiom to speak of a result in language that seems to indicate a purpose.

11. The R.V. recovers the balance of phrases found in the original by using the verb to *humble* in both clauses, where the A.V. had 'abased' for the first clause and 'humbleth' for the second, though the same Greek word is used in both cases. This is one of our Lord's especially characteristic utterances. It is repeated at xviii. 14, and at Matthew xxiii. 12, where it introduces a long denunciation of scribes and Pharisees.

xiv. 12–14. *On inviting the poor and the afflicted as our guests.* Turning to his host, Jesus tells him not to invite those who would ask him back, but when he makes a feast to invite the poor and the afflicted. For so doing he will be recompensed at the resurrection. This is only in Luke.

12. to him also that had bidden him. The unseemly conduct of the guests in choosing the first places for themselves would prepare their host for receiving advice as to the people whom he should entertain in future.

a dinner or a supper. The first-mentioned meal was taken at noon, the second about eight o'clock in the evening.

call not. The verb is in the present tense, meaning do not be continually inviting. This should not monopolize hospitality, nor should it be the more habitual hospitality.

lest haply: perhaps humorously uttered, as though it were an alarming prospect that the consequence should be a repayment in hospitality. The generous host is supposed not to want this recompense. There is a gentle irony in the suggestion that he is in danger of getting it.

13. This verse is entirely in accord with the example of Jesus, who ministered to the needy; it is also characteristic of Luke, with his marked sympathy for the poor, to be the only evangelist recording the teaching in which it occurs.

14 the poor, the maimed, the lame, the blind: and thou
shalt be blessed; because they have not *wherewith* to
recompense thee: for thou shalt be recompensed in the
resurrection of the just.

15 And when one of them that sat at meat with him

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14. because they have not, &c.: i. e. such generosity is distinctly a blessed thing, for this reason, that the recipients cannot make any return.

the resurrection of the just. The idea seems to be that only the just, i. e. good people as distinguished from those who are to receive future punishment, will have this resurrection. In nearly all cases where the N. T. refers to the resurrection, it is for those who are to enter into blessedness. The only clear exceptions are John v. 29 and Acts xxiv. 15, and the imagery of the Apocalypse (cf. Rev. xx. 13).

xiv. 15–24. *The Great Supper.* One of the guests exclaims how good it must be to feast in the kingdom of God. Thereupon Jesus gives a parable to shew how little this privilege is appreciated. A man provides a supper to which he invites a number of guests. When it is ready he sends his servant to tell them so. But they all excuse themselves on various pretexts. On learning this the host is angry, and hurries his servant out into the city to fetch in the poor and afflicted. When that is done the servant reports that still there is room. He is then sent out into the country to persuade the people he finds there to come. The host will not now let any of the first invited guests touch his supper. The parallel in Matthew (xxii. 1–14) differs in several respects. There it is a king who sends out the invitation, and that is to his son's wedding. The invited guests not only refuse to come, they attack the king's messengers and murder them, an outrage the king avenges by their destruction. After telling of the calling in of guests from the streets, Matthew adds the incident of the man without a wedding garment. Altogether it is a much more severe parable. As usual here the gentle Luke gives us the more pleasing teaching.

15. one of them, &c. Surely it is unfair of Dr. Plummer in his Commentary to write of 'the comfortable self-complacency' of this fellow guest of Christ's. It is more reasonable to take his remark as a wistful utterance, expressing the feeling of one who would fain enjoy the privilege. The idea occurs again in Revelation xix. 9: 'Blessed are they which are bidden to the marriage supper of the Lamb.'

sat at meat: an old English phrase; the more literal rendering would be 'reclined at table.'

heard these things, he said unto him, Blessed is he
that shall eat bread in the kingdom of God. But he 16
said unto him, A certain man made a great supper;
and he bade many: and he sent forth his servant at 17
supper time to say to them that were bidden, Come;
for *all* things are now ready. And they all with one 18
consent began to make excuse. The first said unto him,
I have bought a field, and I must needs go out and
see it: I pray thee have me excused. And another 19
said, I have bought five yoke of oxen, and I go to prove
them: I pray thee have me excused. And another said, 20
I have married a wife, and therefore I cannot come.
And the servant came, and told his lord these things. 21
Then the master of the house being angry said to his

eat bread: a Hebraism for taking part in a feast or meal. See note on verse 1.

16. But: in contrast to the assumption that the favour must be acceptable to all.

17. his servant. This servant was named 'the summoner' (*vocator*). It was quite customary for him to call the guests when all was ready. This did not imply that as yet they had shewn any unwillingness to come. Canon Tristram observes that among the Arabs to decline the second invitation is regarded as equivalent to a declaration of war.

all **things are now ready.** John the Baptist had preached that the kingdom of God was at hand (Matt. iii. 2), a message with which Jesus also began his ministry (Matt. iv. 17). But later he taught that it was already present, in the midst of his hearers (Luke xvii. 21). He himself, the Twelve, and the Seventy would represent the *vocator* with the message that all is ready.

18. with one consent: the word 'consent' printed in italics by the Revisers is not in the Greek text. It is not stated that these men consulted together and combined to refuse the second invitation. But they were all of one mind, since they all acted alike.

20. married a wife. The law allowed a newly married man a year's immunity from military or civil service (see Deut. xxiv. 5).

21. being angry: naturally indignant at the shower of insults. It is represented that this is his reason for sending for other

servant, Go out quickly into the streets and lanes of
the city, and bring in hither the poor and maimed and
22 blind and lame. And the servant said, Lord, what thou
23 didst command is done, and yet there is room. And
the lord said unto the servant, Go out into the highways
and hedges, and constrain *them* to come in, that my
24 house may be filled. For I say unto you, that none
of those men which were bidden shall taste of my
supper.
25 Now there went with him great multitudes: and he

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guests, get them where he may. Verse 24 throws light on this point. When we come to interpret the parable, our Lord's common method of *a fortiori* reasoning will be apparent. If even anger against his friends might lead a man to invite the outcasts, much more will God, who has infinite compassion for them, do this.

streets and lanes: where especially the poor and miserable are lying about, perhaps quite homeless. These are near at hand, in the town.

the poor, &c.: just such guests as Jesus recommended earlier (verse 13).

22. yet there is room: an indication of large bounty which may be used by us as a partial reply to the question, 'Lord, are they few that be saved?' (xiii. 23). It is not the Saviour's fault if there are few.

23. highways and hedges: out in the country. After sweeping in the town poor, the *vocator* is to go further afield and fetch the very tramps from the country. The first class may represent despised Jews—the poor, publicans, sinners; the second, the heathen from abroad. Cf. xiii. 29, 30.

constrain: not 'compel,' as in the A. V. Very urgent persuasion is indicated.

24. you. The plural pronoun shews that Jesus is here partly interpreting the story and addressing his hearers. Yet the sentence is really put in the mouth of the man in the parable.

xiv. 25-35. *On making sacrifices for Christ's sake and counting the cost.* Seeing a great number of people following him, Jesus declares to them that no one can become his disciple without making great sacrifices and running even the risk of death. No man would begin to build a tower without first counting the cost;

turned, and said unto them, If any man cometh unto 26
me, and hateth not his own father, and mother, and
wife, and children, and brethren, and sisters, yea, and
his own life also, he cannot be my disciple. Whosoever 27
doth not bear his own cross, and come after me, cannot
be my disciple. For which of you, desiring to build 28

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to do otherwise would be to court ridicule. No king would plunge into war without first considering the relative strength of his own and his enemy's armies. So he who wishes to be a disciple must consider the sacrifices involved. Good as salt is in itself, when it has lost its pungency it is worse than useless.

Except for detached sayings, this section as well as the following sections are only in Luke.

25. great multitudes. Jesus is again on his journey towards Jerusalem, after visiting the ruler of the Pharisees as described in the previous paragraphs.

26. A hard saying to be interpreted in harmony (1) with the spirit and character of Jesus, (2) with his method of teaching. It is impossible to believe that Jesus desired to destroy family affection. He had rebuked the Jews for their hypocritical evasion of filial duty (see Mark vii. 8–13). But it was his custom to give strong utterance to important truths in order to be the more impressive, trusting to the common sense of his hearers as well as to their knowledge of his general position. We must remember that his sayings are not external rules of conduct. Jesus was not a second Moses. His teaching is not law, and it should not be interpreted with the lawyer's verbal pedantry. It is popular utterance, to be felt, and so to move men, not a system of formal regulations to be coldly applied in dull literalness. Jesus means that his disciples may so have to act in the clash of claims that their conduct will look like enmity to their nearest and dearest friends, even as though they hated their own people, while at the same time it will shew such disregard of the danger of death in view of fidelity to Christ that it will look as though they also hated their own lives.

27. A second utterance of this stern warning. The first was given at ix. 23. See note on that verse. Here, as there, readiness to suffer martyrdom must be meant.

28. which of you, &c. Observe here an instance of our Lord's frequent appeals to what was customary and reasonable. Parabolic language of this sort always includes an argument. Jesus is asking for just such sensible conduct in those who wish to be his disciples as anybody would follow in worldly affairs.

a tower, doth not first sit down and count the cost,
29 whether he have *wherewith* to complete it? Lest haply,
when he hath laid a foundation, and is not able to finish,
30 all that behold begin to mock him, saying, This man
31 began to build, and was not able to finish. Or what
king, as he goeth to encounter another king in war, will
not sit down first and take counsel whether he is able
with ten thousand to meet him that cometh against him
32 with twenty thousand? Or else, while the other is yet
a great way off, he sendeth an ambassage, and asketh
33 conditions of peace. So therefore whosoever he be of
you that renounceth not all that he hath, he cannot be
34 my disciple. Salt therefore is good: but if even the

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to build a tower. Pilate had begun an aqueduct, and had been compelled to desist for want of means to complete it.

31. what king, &c. Herod the tetrarch had been attacked by Aretas, an Arabian king or 'ethnarch,' for divorcing his first wife, who was a daughter of this king, in favour of Herodias, with the result that his army was destroyed (see Josephus, *Ant.* xviii. 5. 1). Complaint has been made of the Gospel references to 'kings' while the Roman Empire was everywhere dominant, as either unhistorical or indicative of ignorant rusticity. This is unreasonable. Popularly the local princes were known as kings. Josephus calls Aretas 'the king of Arabia Petrea.' Probably our Lord does not intend the details of this picture to be interpreted allegorically. There is no room in the Christian scheme for anything analogous to a war of kings. Jesus does not here follow his custom in introducing parables of close similitude by saying, 'The kingdom of God is like,' &c. He asks the two questions to establish one point—the folly of embarking on a great enterprise without first counting the cost.

33. It has been said that this verse involves the actual giving up of all property. So, as it is only in the third Gospel, it has been taken as a sign of Luke's 'Ebionite' views, his ideas of the religious duty of poverty. But verse 26 forbids this inference. Everything is to be renounced in the sense in which the family is to be hated, i. e. everything is to be secondary to Christ, ready to be given up when fidelity to him involves the actual surrender of the property, and meanwhile held for him and disposed of as he wills.

34. Salt therefore is good, &c. This saying is in the Sermon

salt have lost its savour, wherewith shall it be seasoned?
It is fit neither for the land nor for the dunghill: *men* 35
cast it out. He that hath ears to hear, let him hear.

Now all the publicans and sinners were drawing near 15
unto him for to hear him. And both the Pharisees and 2
the scribes murmured, saying, This man receiveth sinners,
and eateth with them.

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on the Mount at Matthew v. 13; and also in a briefer form in Mark ix. 50. The salt commonly used in Palestine comes from *Jebel-Usdum* by the Dead Sea. Thompson, in *The Land and the Book* (p. 38), referring to some salt brought to Lady Stanhope's village from Cyprus, which was kept in cottages with earthen floors till it was spoilt, adds: 'I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts.' Of course this could not be pure salt (chloride of sodium), which cannot lose its savour. The spoilt salt must have contained other earthy ingredients from which the genuine salt might be washed out.

35. neither fit for the land, &c.: to be used as manure. Thus gardeners use it for asparagus beds, &c.

If Luke has given this saying in its right connexion, the savour must mean the spirit of self-renunciation, which when it is missing leaves the Christian character insipid and worthless. A self-indulgent Christian is salt without savour.

xv. 1–7. *The lost sheep.* The publicans and sinners are all attracted to Jesus. The Pharisees and scribes complain of his associating with them. In answer to this criticism Jesus gives the three beautiful parables that illustrate God's joy at the recovery of the lost. First comes the parable of the Lost Sheep. Anybody who had lost one out of a hundred sheep would leave the others to seek it, and when he had found it make a great rejoicing. Such is God's joy at the recovery of a lost soul. This parable is also in Matthew xviii. 12–14.

1. all: a favourite word with Luke. He loves the universal.

publicans. See note on iii. 12.

were drawing near. This seems to mean that all the people of the classes just mentioned were in the habit of flocking about Jesus wherever he went. But the movement appears to have been growing. These people were more and more attracted to him.

2. receiveth: welcomes, or entertains. Paul uses the word in recommending a welcome for Phœbe (Rom. xvi. 2) and Epaphroditus (Phil. ii. 29).

3, 4 And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find
5 it? And when he hath found it, he layeth it on his
6 shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep
7 which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth,

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4. What man of you. Jesus is only appealing to what is customary because universally recognized as reasonable. He wishes to shew that his action is of the same kind, and therefore at least equally reasonable. He is only doing for souls what any man among them would do for his sheep.

one of them: only one out of a hundred; yet the greatest concern is felt for that one.

in the wilderness: the usual summer pasturage, not the desert. They are not in any special danger there. But the point of the parable is not in the neglect of the ninety-nine. The leaving them is only mentioned to emphasize the importance of the search for the one.

until he find it. This is stronger than Matthew's version: 'if so be he find it,' in accordance with Luke's warmer evangelic enthusiasm. The search is to be continued until it is successful.

5. layeth it on his shoulders: indicative of the great trouble to which the man will put himself. This may be illustrated by the incident of 'Jan Ridd' in *Lorna Doone* rescuing his sheep from the snowdrift and carrying them home, but *two* at a time.

Dr. Edersheim gives a story from the Talmud of how Moses, while tending Jethro's flock, went after a straying lamb, and carried it back on his shoulders. 'Then God said, because he had shewn pity to a man's sheep, he would give him his own sheep Israel to feed.'

rejoicing. This is especially significant in all three parables. It is Christ's answer to the chill indifference of Pharisaism and its sour cynicism.

6. calleth together. The man's delight is so great that he must give an entertainment to celebrate it. This is not in Matthew. It affords us a charming picture of simple village life. But it also further emphasizes God's gladness at the recovery of one lost soul.

7. repenteth. This is significant. The Pharisees had not

more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose 8
one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she 9
hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, 10
there is joy in the presence of the angels of God over one sinner that repenteth.

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perceived that in receiving sinners Jesus was receiving penitents.

xv. 8–10. *The lost piece of silver.* Jesus gives a second parable to illustrate the same lesson. The first was pastoral, this is domestic, like the domestic parable of the Leaven following the agricultural parable of the Mustard Seed. Any woman who lost one of ten small silver coins would have a great hunt for it if need be, and when she found it would make a great rejoicing. Such is the joy among the angels when one sinner repents. This parable is only in Luke.

8. what woman: the same form of expression that was used for introducing the previous parable, except that Jesus does not add 'of you' here, because there were no women among the scribes and Pharisees who were immediately addressed, though, we may be sure, not to the exclusion of other hearers for such teaching as this. Jesus is again appealing to what is customary and reasonable for his justification of his treatment of people of bad repute.

ten pieces of silver. The coin named here is the Greek silver *drachma*, worth about eight pence. It is mentioned nowhere else in the N. T.; in all other cases we have the equivalent Roman coin, the *denarius*. Girls and women in the East wear strings of silver coins hanging from the head as ornaments. Probably the antique Greek coins, which Jesus here supposes a woman to be possessing, were used in this way.

light a lamp. The house is dark; if a peasant's hut, without any window.

until she find it. Observe again, the search is continued, as in the case of the lost sheep, until it is successful.

10. joy in the presence of the angels of God: a fuller

11, 12 And he said, A certain man had two sons: and the
younger of them said to his father, Father, give me the
portion of *thy* substance that falleth to me. And he
13 divided unto them his living. And not many days after

description of the joy in heaven (verse 7). It is not merely the angels rejoicing. There is some joy which is found in their midst, first witnessed by them, and then shared too we may suppose. This must be the joy of God Himself overflowing and filling heaven.

one sinner that repenteth. This essential point is repeated. The comparison with the righteous persons with which the previous parable closed is not repeated. It is not so essential to the main lesson of both parables.

xv. 11-32. *The prodigal son.* A father has two sons, one of whom, demanding and receiving his share of the family property, leaves his home for a distant country, where he squanders it all away in dissipation. In desperation he hires himself out as a swineherd, and even then envies the very swine their food, so hungry is he. Then he comes to himself and resolves to return home, confess his wickedness, and cast himself on his father's mercy. This he does, and receives a warm-hearted welcome from his father, who orders a feast to celebrate the joy of his return. While that is going on, his elder brother, returning from his work and learning the meaning of the unexpected festivities, falls into a rage of jealousy, for which his father expostulates with him affectionately.

This most beautiful and precious of all the parables is only found in Luke. It enlarges on the lessons of the two previous parables with the addition of many new features. Thus it is more like a complete allegory than any other of our Lord's parables. It is important not to lose sight of its main lesson—the joy of restoring the lost, as that lesson is paramount in all three parables. But other very important lessons are also evidently intended to be gathered from this richly significant story. The parable is naturally divided into two parts: (1) the younger son, representing the 'sinners' in their guilt, penitence, and restoration (11-24); (2) the elder son, representing the Pharisees in their selfish cynicism (25-32).

11. A certain man. Jesus now drops the form 'What man of you?' 'What woman?' that we had in the two previous parables. It is not to be assumed that every father would act like the father in this parable. God is not simply a father, He is the kindest of fathers. Still the indefinite phrase 'A certain

the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, 14 there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one 15 of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been 16 filled with the husks that the swine did eat: and no man

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man' does not suggest any very exceptional character. It is to the instincts of fatherhood that Jesus appeals.

12. the younger: therefore second in position to his brother. Such a place might be assigned to publicans and all Jews other than the Pharisees who claimed the first place in Israel for themselves. This makes the prodigal's demand the more unseemly, and his royal welcome back the more gracious on his father's part.

give me: not an unheard-of demand in the East. It is said that 'in some provinces of India, as soon as the younger son reaches manhood, any of the sons can demand a division of the property' (A. Wright, *St. Luke*, p. 139).

the portion: half the elder son's portion, therefore one-third of his father's estate.

divided unto them. In justice to his elder son the father gives him his portion also, but living still at home he does not take it away. He and his father would now live as partners.

13. not many days after: a deliberate design quickly executed.

gathered all together: selling land or jewels and calling in loans. He will sweep all in. The greed of his conduct is apparent.

a far country. For very shame he cannot run his riotous course near his old home. Paul traces back the development of human wickedness to neglect of God as its first step (Rom. i. 21). Having begun by abandoning God, men next plunge into vice and all kinds of sin.

15. joined himself to one of the citizens. This has been regarded as representing the action of Jews in becoming publicans under the Roman government. But we must be cautious in discovering hidden meanings in the subsidiary details.

to feed swine: regarded by the Jew as an odious task since swine were peculiarly unclean in his estimation.

16. the husks: the pods of the carob-tree (*Ceratonia Siliqua*),

17 gave unto him. But when he came to himself he said,
How many hired servants of my father's have bread
18 enough and to spare, and I perish here with hunger! I
will arise and go to my father, and will say unto him,
Father, I have sinned against heaven, and in thy sight:
19 I am no more worthy to be called thy son: make me as
20 one of thy hired servants. And he arose, and came to
his father. But while he was yet afar off, his father saw
him, and was moved with compassion, and ran, and fell

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which is common in Palestine. They are very sugary in nature, and are used round the Mediterranean for swine.

no man gave unto him: not even any of the companions of his vices, who had preyed on his property as long as it lasted and then tossed him aside 'like a sucked orange.' It is in this destitution that his father has pity on him. God's mercy is found where man's mercy fails.

17. when he came to himself: a generous phrase, suggesting that in his riotous outbreak he was 'beside himself.' His true self was not in such living. The sinner in his fall not only forsakes God, he leaves his real self. Repentance is a return to the true self.

hired servants: casual labourers, inferior to the slaves, as tramps hired by a farmer for harvesting are reckoned inferior to the men on the farm engaged from year to year.

18. I will arise, &c.: decision of will leading to action—the proof of real repentance; the language of regret which preceded would have issued in hopeless remorse without this.

my father: still remembered as a father, the fatherly relation not to be questioned even after the most scandalous conduct on the part of the son.

I have sinned: confession following penitence.

against heaven. The word 'Heaven' was commonly used by the Jews for 'God.' The reality of the story is seen in keeping the idea of the father in human regions. Thus the penitent owns his sin against God first.

in thy sight: a change of phrase. The sin was directly an offence against God, at the same time it was grievous in his father's eyes.

19. This verse illustrates the self-humiliation of the penitent. It is not enough to regret the past and own its guilt. The penitent must humble himself.

20. while he was yet afar off, &c. The idea is that his father

on his neck, and kissed him. And the son said unto 21
him, Father, I have sinned against heaven, and in thy
sight: I am no more worthy to be called thy son. But 22
the father said to his servants, Bring forth quickly the
best robe, and put it on him; and put a ring on his
hand, and shoes on his feet: and bring the fatted calf, 23
and kill it, and let us eat, and make merry: for this my 24
son was dead, and is alive again; he was lost, and is
found. And they began to be merry. Now his elder 25
son was in the field: and as he came and drew nigh to

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was looking for him and able to recognize him at a distance, even in rags. It illustrates God's attitude as 'waiting to be gracious.'

kissed: a strong Greek word really meaning 'kissed much,' with warmth and depth of feeling.

21. The addition, 'Make me as one of thy hired servants,' is in the best MSS., but not in the most numerous MSS. and versions. It might easily have come in from verse 19. Without it the son does not finish his intended speech, either because he sees it is needless after such a welcome as he has received, or because his father interrupts him.

22. the best robe. The word indicates a stately robe, such as was worn on ceremonial occasions.

a ring: probably with a signet, giving some authority.

shoes: sandals, not worn by slaves, therefore shewing he was free.

23. the fatted calf: prepared for some approaching feast. Was this to be the elder son's wedding?

24. my son: owned as such by his father.

was dead, &c: not merely a strong figure for his being lost sight of. What he was doing was known in the home, as verse 30 shews. His coming back as his return to his true self is his becoming alive again.

25. his elder son. Pfleiderer considers that what follows is an addition of the evangelist's, the parable closing with the feast of welcome given to the returned prodigal. But the introduction to all three parables shews good reason for this second part of the third parable. Cf. verses 1, 2. The Pharisees were acting like the elder brother.

in the field. He had been working and was irritable, perhaps because tired. Moreover, he was taken by surprise, and he had not been consulted.

26 the house, he heard music and dancing. And he called
to him one of the servants, and inquired what these
27 things might be. And he said unto him, Thy brother is
come; and thy father hath killed the fatted calf, because
28 he hath received him safe and sound. But he was
angry, and would not go in: and his father came out,
29 and intreated him. But he answered and said to his
father, Lo, these many years do I serve thee, and I never
transgressed a commandment of thine: and *yet* thou
never gavest me a kid, that I might make merry with my
30 friends: but when this thy son came, which hath devoured
thy living with harlots, thou killedst for him the fatted
31 calf. And he said unto him, Son, thou art ever with me,
32 and all that is mine is thine. But it was meet to make

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28. intreated him. The verb is in the imperfect, denoting continuous action. His father was some time intreating him. There is a gospel even for the Pharisee. The prodigal returns of his own accord. His brother is intreated continuously and in vain, at all events at first.

29. never transgressed. He is self-satisfied. Nor is any previous fault of his mentioned. Compared with his brother he is virtuous.

a kid: of less value than the fatted calf.

with my friends: not with his father. He has his own friends. Really then he too has drifted away from his father, though living in the home.

30. this thy son: contemptuously uttered. He will not own the brotherly relation.

with harlots: not mentioned in the narrative, a coarse remark of the man who would make the worst of his brother.

31. Son: rather 'Child,' affectionately uttered. The father loves the elder son. It is unjust therefore to accuse him of favouritism.

all that is mine is thine. The father had given him his share, the two-thirds left after his brother had taken his portion. Cf. note on verse 12.

32. meet to make merry. This joy is becoming. The music and dancing are not out of place. The penitent is not to be received with gloom, but with rejoicing.

merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved

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thy brother: a gentle reminder. If the fatherly relation remains, so does the brotherly.

The parable is silent as to the effect of this second appeal. It is for the Pharisees themselves to determine what that shall be.

xvi. 1-13. *The wise steward.* Addressing his disciples, Jesus gives them a parable about a rich man who calls his steward to account and then dismisses him. This man, not knowing where to turn for a livelihood, reduces the amounts of his employer's tenants' debts on their bills, and thus secures their friendship. His lord, hearing of this, commends him for so doing. Earthly property should be so used as to secure friendships that will outlast this life and be of avail in the future life. The amount of fidelity shewn in small things is the sign of what will be shewn in great. It is impossible to serve both God and mammon. The parable of the Steward and its lesson are only in Luke. The saying about not serving two masters is also in Matthew (vi. 24) as part of the Sermon on the Mount.

1. unto the disciples. This was not said of the previous parables. The stewardship is especially the function of Christ's followers, to whom therefore the lesson about that subject especially applies.

a steward. This man is in a higher position than the house-steward described in xii. 42; he is a bailiff or estate agent, like the Scotch 'factor'; and he is not a slave, as he is liable to dismissal.

2. render the account: the proper account that should be given periodically. It would seem that the owner had not asked for this before. We may compare his position with Joseph's in the house of Potiphar, who 'left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat' Gen. xxxix. 6.

what to do, that, when I am put out of the stewardship,
5 they may receive me into their houses. And calling to
him each one of his lord's debtors, he said to the first,
6 How much owest thou unto my lord? And he said,
A hundred measures of oil. And he said unto him,
Take thy bond, and sit down quickly and write fifty.
7 Then said he to another, And how much owest thou?
And he said, A hundred measures of wheat. He saith
8 unto him, Take thy bond, and write fourscore. And his
lord commended the unrighteous steward because he
had done wisely: for the sons of this world are for their

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4. they may receive me. The people referred to have not yet been mentioned. The following verses shew that they are the debtors. He will so treat these people that they will open their houses to him. Thus he will be provided for.

5. debtors: probably tenants in arrears with their rent, which was paid in kind.

6. measures of oil. The measure here is the Hebrew *bath*, containing from eight to nine gallons. Olive oil was one of the principal products of Palestine.

thy bond: *lit.* 'thy writings,' documents containing the terms of the tenancy, and perhaps also what rent was paid and what was still due.

7. measures of wheat. The measure here is the Hebrew *cor*, containing about ten bushels.

8. his lord: i.e. the rich man of verse 1.

commended. It is important to bear this in mind when attempting to interpret the parable.

the unrighteous steward: *lit.* 'the steward of unrighteousness,' a common Hebrew idiom using the genitive of an abstract noun in the sense of an adjective. The unrighteousness is a general characteristic, and applies to the primary charge of 'wasting' the property (verse 1) quite as much as to the dealings with the debtors, and possibly not to the latter at all.

because he had done wisely. This must refer to the transactions with the debtors, and therefore it makes impossible the suggestion that the landowner praised his steward in ignorance of what had occurred. It is to be observed that the man's wisdom is commended, not his honesty.

the sons of this world: *lit.* 'of this age.' A Hebraism meaning the men of the world as the world now is. The phrase

own generation wiser than the sons of the light. And 9
I say unto you, Make to yourselves friends by means of
the mammon of unrighteousness; that, when it shall fail,

'this age' was commonly used for the present corrupt and evil time in contrast with 'the age to come,' i.e. the age of the Messiah, when the kingdom of God is to be set up and a better state of society to prevail.

for their own generation: i. e. as far as their present life among their contemporaries is concerned. Their wisdom extends no farther.

the sons of the light: another Hebraism with the genitive of the noun for an adjective, meaning 'enlightened people,' those who have received the light of the new age. These people do not shew the same amount of wisdom in the great matters of the kingdom of God that men of the world manifest in secular affairs. The rebuke implies that they ought to shew more, because these matters are more important, and because the 'light' they have received should have made them exceptionally wise.

This parable is most difficult of interpretation, and it has been explained in a great variety of ways. The attempt to give allegorical meanings to all the persons and actions contained in it has led to hopeless confusion. If such meanings are there, we have no certainty about them. Under these circumstances it is wiser to be content with the main lesson—the commendation of practical wisdom, especially in so dealing with present secular affairs that we may win friends whose friendship shall last to eternity. The character of the steward's action has been defended on the supposition that he had been previously rack-renting the tenants, and pocketing the difference between the just rent and his exorbitant exactions. Now he reduces the rent to a reasonable amount, and this involves no loss to his lord, while he ends his own embezzlements. That is possible. But there is no indication of it in the parable. Mr. Latham holds that the steward had been over-scrupulous in studying the interests of his employer, to the neglect of the rights of the tenants whom he ground down cruelly, and that the parable is a warning to preachers and teachers against that unwise zeal for God which shuts out kindness to man and exacts too much in its requirements. Then h altering of the documents is an adoption of greater mildness in Christian teaching (see *Pastor Pastorum*, pp. 386-98). But it is safer to keep to the one expressed lesson in the commendation of wisdom, apart from any reference to character.

9. mammon: riches, a Hebrew name for earthly property.

of unrighteousness: so called because so often the instrument of sin. Cf. 1 Timothy vi. 10.

10 they may receive you into the eternal tabernacles. He
that is faithful in a very little is faithful also in much:
and he that is unrighteous in a very little is unrighteous
11 also in much. If therefore ye have not been faithful in
the unrighteous mammon, who will commit to your trust
12 the true *riches*? And if ye have not been faithful in that
which is another's, who will give you that which is your
13 own? No servant can serve two masters: for either he
will hate the one, and love the other; or else he will
hold to one, and despise the other. Ye cannot serve
God and mammon.

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the eternal tabernacles. The article 'the' must point to heaven as *the* home of eternal life. The idea of the verse seems to be this: So use earthly property as to win friendships which shall outlast the property and endure to the future life, where the money that is only spent selfishly is no longer of service. This conduct is the opposite to that of 'the rich fool' (xii. 16-21) and that of Dives, who makes no friend of Lazarus with his money on earth to be for his comfort after death (xvi. 19-31). The word 'eternal' is emphatically introduced, as pointing to more than the temporary shelter the debtors gave the steward.

10. faithful: a new idea, not directly arising out of the parable, in which wisdom, not fidelity, was commended; but it is associated with the subject of property and its responsibilities.

11. unrighteous mammon: the same as 'the mammon of unrighteousness' in verse 9. Money is so often an instrument of sin that it is pictured as itself tainted with sin. The meaning of the verse is that if people abuse the lower trust of earthly property, they will not have committed to them the higher trust of the things of the kingdom of God.

12. that which is another's: a return to the idea of stewardship, connected with the moral character of the steward, not his wisdom, which was the primary thought in the parable. People who have money are God's stewards. If they are not faithful to their trust they will not have what will be really their own—the treasures of the kingdom. The treasure hid in the field and the pearl of great price (Matt. xiii. 44-46) illustrate this thought of the kingdom as a valuable possession.

13. servant: *lit.* 'house-servant.'

can . . . cannot. The case is impossible. It is not merely the idea of what is unadvisable. We may turn it about and say

And the Pharisees, who were lovers of money, heard 14
all these things; and they scoffed at him. And he said 15
unto them, Ye are they that justify yourselves in the
sight of men; but God knoweth your hearts: for that
which is exalted among men is an abomination in the
sight of God. The law and the prophets *were* until 16
John: from that time the gospel of the kingdom of God
is preached, and every man entereth violently into it.

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conversely, He who serves God is thereby liberated from the sordid slavery of mammon.

xvi. 14–18. *The self-justification of the Pharisees exposed.* The Pharisees, being lovers of money, scoff at this teaching. Jesus reminds them that God sees through the pretences that may serve among men. People are now for taking the kingdom of God by storm. The law cannot fail. Re-marriage after wilful divorce is adultery.

14. who were lovers of money: rather 'being lovers of money.' It is not that there are some avaricious Pharisees, but that the Pharisees as a class are money lovers.

15. justify yourselves in the sight of men. This was the aim of the Pharisees; and it succeeded, but its limited range is to be observed. They scarcely seemed to care to consider whether they were justified in the sight of God.

an abomination: a strong word, primarily meaning a thing of foul stench. It was used in Daniel (xi. 31) of the profanation of the temple by Antiochus Epiphanes, and again with an allusion to this O. T. passage by Christ for the defiling presence of the heathen invader whose coming he predicted (Mark xiii. 14).

16. The law and the prophets: the two branches of the former dispensation. The phrase is also used for the O. T. as describing its two principal parts. The third, 'the writing,' was held to be less important. It seems that there was a time when the Hebrew canon contained only the law and the prophets.

until John: plainly implying that the law and the prophets are no longer the supreme authorities, and must give place to the Gospel.

every man entereth violently. This saying is given more fully in Matthew xi. 12, where Jesus says: 'From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.' This is often taken as indicating great eagerness on the part of the people to enter the kingdom as it was preached by Jesus Christ. But the language

17 But it is easier for heaven and earth to pass away, than
18 for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day:
20 and a certain beggar named Lazarus was laid at his gate,

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is too strong. It rather points to people being unwilling to enter by the door, and trying to force themselves in some other way, as in the action of the Pharisees who demand the status of God's elect for themselves on their own conditions.

17. This verse seems out of any connexion with what precedes, except that there has just been a reference to the law.

18. putteth away: a one-sided action on the part of the husband, who capriciously flings off the wife of whom he is tired in order that he may marry another woman. Jesus is alluding to the scandalous freedom of divorce allowed in his time. Hillel is said to have declared that a man might divorce his wife for spoiling the dinner. A fuller discussion of the subject is given in Matthew (xix. 3-12), where our Lord gives immoral conduct as the sole reason for divorce. The mere 'putteth away' in this verse does not contemplate that.

xvi. 19-31. *The rich man and Lazarus.* Returning to the question of riches and the use of it, Jesus gives this terrible parable of a rich man who has the best of things in this world followed by torment in the next, and a beggar who is wretched here but carried to blessedness after death. The scene passes to the world of the dead, where the tortured soul implores some relief to be given to himself and warning to be sent to his brothers, but in vain.

19. a certain rich man. His name is not given, the popular title 'Dives' being only the Latin for 'a rich man.' There is a late tradition that his name was Nineus.

purple: the outer cloak, dyed with the murex.

fine linen: the undergarment, shirt or tunic, made of Egyptian flax.

faring sumptuously: rather 'living merrily and in splendour.'

20. Lazarus: the Hebrew *Eleazar*, meaning 'he whom God helps.' This meaning of the name may be our Lord's reason for giving it. There is no other instance of a name appearing in a parable. It has been suggested that it was added later, because

full of sores, and desiring to be fed with the *crumbs* that 21
fell from the rich man's table; yea, even the dogs came
and licked his sores. And it came to pass, that the 22
beggar died, and that he was carried away by the angels
into Abraham's bosom: and the rich man also died, and
was buried. And in Hades he lifted up his eyes, being 23
in torments, and seeth Abraham afar off, and Lazarus in
his bosom. And he cried and said, Father Abraham, 24

Lazarus of Bethany came back from the dead and had no influence in bringing people to repentance.

was laid at his gate: as a beggar; a common custom in the East.

21. desiring to be fed: implying that he was not fed. The heartlessness of the rich man is his fatal sin, not the mere fact that he was rich.

yea, even the dogs: a further sign of his abject misery. The dogs in the East are not the friends of men, but are accounted unclean beasts. Lazarus is too feeble to drive them off.

22. the angels: according to Jewish belief. The imagery is Jewish throughout.

Abraham's bosom. The phrase is drawn from the customs of a feast, where each man reclining on his elbow leans on the bosom of the man to his left. Thus Lazarus is supposed to be seated next to Abraham in the banquet of the blessed. The feast is a Jewish conception of Paradise.

was buried. There is no reference to angels in the case of the rich man.

23. Hades: the place of the dead, where they await the final judgement. As this is not mentioned in the case of Lazarus, it appears that the word is not here used in its classic sense for the region where all the dead reside, but is confined to Gehenna, the place of torment to which lost souls are sent. Hades in Greek represents the Hebrew *Sheol*, which in the O. T. is the dim land of death, at first equally gloomy and hopeless for all souls, but with no idea of torment attached to it. Later Jewish writers divided it into two parts—Paradise, where the blessed await a resurrection; Gehenna, where the wicked are tortured in flames, apparently with no hope a resurrection. In the Talmud, as in this parable, the word Hades is confined to Gehenna.

afar off: yet within sight. The Rabbis taught that Paradise and Gehenna were near together.

24. Father Abraham. Being a Jew, he appeals as a son, but to Abraham only, not to God.

have mercy on me, and send Lazarus, that he may dip
the tip of his finger in water, and cool my tongue; for
25 I am in anguish in this flame. But Abraham said, Son,
remember that thou in thy lifetime receivedst thy good
things, and Lazarus in like manner evil things: but now
26 here he is comforted, and thou art in anguish. And
beside all this, between us and you there is a great gulf
fixed, that they which would pass from hence to you may
not be able, and that none may cross over from thence
27 to us. And he said, I pray thee therefore, father, that
28 thou wouldest send him to my father's house; for I have
five brethren; that he may testify unto them, lest they
29 also come into this place of torment. But Abraham
saith, They have Moses and the prophets; let them hear
30 them. And he said, Nay, father Abraham: but if one
31 go to them from the dead, they will repent. And he
said unto him, If they hear not Moses and the prophets,

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25. Son: *lit.* 'Child.' Abraham is not harsh in his reply.

receivedst: *lit.* 'receivedst to the full.' Thus he had had all his portion; there was no more to look forward to. All that this verse shews is a great reversal of fortunes, without stating the moral reasons for it.

26. beside all this: more correctly, according to the best text, 'in all these things'; i. e. the gulf divides the two states in all respects, there is no intercommunication.

a great gulf. There is no allusion to this in Rabbinical teaching.

27. This request has been read as a sign of some improvement of the selfish man's character.

28. testify: a strong word meaning 'testify earnestly and thoroughly.'

29. Moses and the prophets: the Scriptures in their two main divisions. It is to be observed that these O. T. writings do not describe the torments of the lost, and scarcely refer to the future life at all. But they contain (1) clear teaching on the right way of living, (2) repeated warnings of punishment for wrong-doing.

30. Nay. A strong Greek negative is used here. 'No, no!' exclaims the tormented soul, 'that is *not* enough.'

31. A rebuke to the Jewish craving for signs. Mere marvels

neither will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were

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do not produce spiritual conviction or moral repentance. Lazarus would not be believed if Moses and the prophets are not believed. This lesson is well illustrated by Mrs. Oliphant's weird story of *The Beleaguered City*.

The first lesson of this parable is evidently a warning against confidence in riches, given in a revelation of a complete reversal of fortunes after death. The reference to repentance towards the close shews that this reversal is not mechanical, a mere turn of the wheel of fortune, but based on character. The rich man knows that if his brothers repent they will not come to the place of torment. Then it is not his riches in itself, but the character of the rich man that dooms him. The description of Lazarus at his gate plainly hints at what the sin of the rich man is, viz. selfish indifference to his brother's need. It is not reasonable to take the imagery of a parable literally as a description of the state of the dead. It is parabolic throughout. Nor is it reasonable to suppose that Jesus is here giving a revelation concerning the state of the dead. He uses conventional Jewish imagery, and adds nothing material to it.

xvii. 1–4. *On causing stumbling and on forgiveness.* While it is impossible to prevent causes of stumbling from arising, it would be better for those who produce them to be killed than to do so. A brother who wrongs us should be rebuked and forgiven seven times a day, if need be, supposing he repents.

The first part of this passage is also in Matthew (xviii. 6, 7), where the order of the two verses is reversed, and in Mark (ix. 42); the second is in Matthew (xviii. 21, 22), but not in Mark.

1. occasions of stumbling. See note on vii. 23. It is impossible to prevent hindrances to the Christian life and various snares and temptations from arising. This fact, however, does not lessen the guilt of those who produce them.

2. a millstone. Matthew and Mark have 'an ass millstone,' i. e. not the small stone which two women sat to turn, but a heavier stone turned by an ass.

one of these little ones. The saying is out of its context. In Matthew (xviii. 2–6) and Mark (ix. 36, 37) it appears that Jesus had just been fondling a child and commending children to

thrown into the sea, rather than that he should cause
3 one of these little ones to stumble. Take heed to your-
selves: if thy brother sin, rebuke him; and if he repent,
4 forgive him. And if he sin against thee seven times in
the day, and seven times turn again to thee, saying,
I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our

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kind treatment. In these Gospels the warning follows immediately after that incident.

3. Take heed to yourselves. These words seem to point back and clench the warning just given. They end that subject, but do not begin the next.

thy brother. This title gives the motive for what follows. We should not be harsh because we are dealing with a brother. There is nothing to indicate that Jesus limits this title to a fellow disciple. In the later apostolic period 'brethren' became the recognized name of Christians among themselves, e. g. 'All the brethren salute you' (1 Cor. xvi. 20). But it is not so used in the Gospels, except perhaps once at the very close, and then indefinitely: 'Stablish thy brethren' (Luke xxii. 32). Peter addressed the Jews as 'Brethren' (Acts ii. 29).

sin: i. e. against thee.

rebuke him: the first step, not forbidden, but even advised.

if he repent: a necessary condition of all forgiveness. Forgiveness without repentance is not required, though of course the fact that malice and vengeance are not allowed under any circumstances goes a long way in this direction.

4. seven times: the Jewish number for completeness. In Matthew's version of this teaching Peter asks whether the forgiveness is to be 'until seven times,' when Jesus answers that it is to be 'until seventy times seven,' i. e. there is to be no limit. Possibly this was a later incident, when the question was raised by the apostle after brooding over Christ's saying, as we have it in Luke, and taking it with exact literalness.

xvii. 5–10. *On faith and on unprofitable servants.* When the disciples ask for an increase of faith, Jesus answers that if they had but the smallest faith, they might do the greatest things with it. When a servant comes in from work his master does not wait on him, but expects to be waited on, and that without thanking the servant. When we have done all, we have not exceeded our duty.

faith. And the Lord said, If ye have faith as a grain of 6
mustard seed, ye would say unto this sycamine tree, Be
thou rooted up, and be thou planted in the sea; and it
would have obeyed you. But who is there of you, having 7
a servant plowing or keeping sheep, that will say unto
him, when he is come in from the field, Come straight-
way and sit down to meat; and will not rather say unto 8
him, Make ready wherewith I may sup, and gird thyself,

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6. a grain of mustard seed: a second allusion to this as a very small seed. See note on xiii. 19.

this: the tree under the shadow of which we may suppose them to be sitting at the time.

sycamine. As this is the name of the mulberry in modern Greek, some have supposed that tree to be intended here; but in the LXX 'sycamine' is commonly used for the fig tree. Probably therefore it is the fig tree here. This saying is given variously in the two other Synoptic Gospels. Instead of 'this tree,' both of them have 'this mountain,' Matthew (xvii. 20) just after the cure of the lunatic boy following the Transfiguration, where the mountain must be Hermon, and Mark (xi. 23) after the withering of the fruitless fig tree on the Mount of Olives, which hill therefore must be the one alluded to in that Gospel. It is impossible to determine which was the original word used; whether 'tree' or 'mountain,' or if 'mountain,' which of the two mountains was originally referred to. It has been suggested that 'tree' may have been substituted for 'mountain' in a flat country. Of course Jesus may have repeated the saying and varied the application of it. Plainly it is metaphorical. There was a Jewish saying that a certain rabbi was 'a rooter-up of mountains.' Jesus means that even small faith can accomplish great things if we will use it.

7. who is there of you. Our Lord's frequent style of argument, as though he were to say, 'Do not expect in the kingdom what would be unreasonable in your own daily affairs.'

a servant: a slave.

plowing or keeping sheep: the one in the valley, the other on the hills—the two forms of farm work that divided the labours of country people in Palestine.

Come straightway and sit down, &c. Yet this very thing that Jesus assumes does not happen among men, he himself promises elsewhere to do for his disciples, saying, 'He shall gird himself, and make them sit down to meat, and shall come and serve them' (xii. 37).

8. In noting the apparent hardness of this behaviour we must

and serve me, till I have eaten and drunken; and after-
9 ward thou shalt eat and drink? Doth he thank the
servant because he did the things that were commanded?
10 Even so ye also, when ye shall have done all the things
that are commanded you, say, We are unprofitable ser-
vants; we have done that which it was our duty to do.
11 And it came to pass, as they were on the way to
Jerusalem, that he was passing through the midst of
12 Samaria and Galilee. And as he entered into a certain
village, there met him ten men that were lepers, which

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bear in mind the introductory words, 'Who is there of you?' &c. Jesus is only appealing to the acknowledged customs of the people before him, as though he were saying, '*You* do not wait on your slaves; tired as they may be after their labour, you expect them to wait on you. Then why should you, who are God's slaves, expect honour and thanks for what you do in His service?'

10. unprofitable: not 'worthless,' but yielding no margin of profit for which payment can be expected. This does not contradict our Lord's gracious promise on the other occasion, because that was wholly of grace. In point of fact he will not act in the hard way of a master dealing with his slave, he will even take the slave's place and serve him. But that will be purely an act of generous condescension. We have no claim whatever to demand it as a right. This seems to be the lesson intended here.

xvii. 11–19. *The ten lepers.* On his way up to Jerusalem, passing the boundaries of Galilee and Samaria, as he is about to enter a village Jesus is met by ten lepers, who appeal for his mercy. He sends them to the priests, and on the way they are healed. One of them returns to glorify God, and he a Samaritan. Jesus is grieved that the others shew no gratitude, and he dismisses the one grateful man with a commendation on his faith.

11. on the way to Jerusalem: another incident on the last journey.

through the midst of: an unfortunate rendering. The Greek phrase does not indicate that Jesus went through the middle of each of these provinces. The phrase means midway between the two, i. e. in the border country. This is how a Samaritan leper came to be found with Jew lepers.

12. as he entered: the present participle, meaning 'as he was going in or about to enter.'

lepers. See note on v. 12.

stood afar off: and they lifted up their voices, saying, 13
Jesus, Master, have mercy on us. And when he saw 14
them, he said unto them, Go and shew yourselves unto
the priests. And it came to pass, as they went, they
were cleansed. And one of them, when he saw that he 15
was healed, turned back, with a loud voice glorifying
God; and he fell upon his face at his feet, giving him 16
thanks: and he was a Samaritan. And Jesus answering 17
said, Were not the ten cleansed? but where are the
nine? Were there none found that returned to give 18
glory to God, save this stranger? And he said unto him, 19
Arise, and go thy way: thy faith hath made thee whole.
And being asked by the Pharisees, when the kingdom 20

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afar off: according to the requirement of the law. The leper was to go with his clothes rent, his head bare (*lit.* 'dishevelled'), and a covering upon his upper lip; and as he went he was to cry 'Unclean, unclean' (Lev. xiii. 45).

13. Master: not the word commonly used, which means 'Teacher,' but a word pointing to authority, as in the master of a house.

14. Go and shew yourselves, &c. See note on v. 14.

the priests. Any priest found in any town would serve.

15. with a loud voice: heard at a distance, expressing heart-felt gladness, with no fear or shame in making the confession.

16. he fell upon his face, &c. The praise to God was heard at a distance; when the man was close to Jesus he prostrated himself to give thanks to his healer also. This double thanksgiving stands almost alone of its kind in the Gospel history.

a Samaritan. See note on ix. 52. Observe, it is Luke alone of the evangelists who gives us this incident, as he is the only one to record our Lord's refusal to punish a churlish Samaritan village (ix. 51–56), and also the parable of the Good Samaritan (x. 30–37).

17. where are the nine? It is not asserted that all nine were Jews, but the next verse suggests this.

18. stranger: better 'foreigner,' springing from the mixed stock of Israelites of the northern kingdom and heathen immigrants imported by the Assyrians.

xvii. 20, 21. *The unseen kingdom.* A Pharisee asking Jesus when the kingdom of God is to come, he replies that this is not a move-

of God cometh, he answered them and said, The king-
21 dom of God cometh not with observation: neither shall
they say, Lo, here! or, There! for lo, the kingdom of
God is within you.
22 And he said unto the disciples, The days will come,

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ment to be observed externally; the kingdom is already present. This incident is only in Luke.

20. when the kingdom of God cometh. The *Book of Enoch*, written near this time, shews that there were those who expected the kingdom to come soon. John the Baptist and Jesus had both proclaimed its approach. Jesus had now been preaching for two years. Yet people saw no sign of the kingdom.

not with observation: not in such a way that it can be watched with the eyes, i. e. invisibly. A common expectation was that there would be a great demonstration in the sky and a visible descent of the Messiah. At all events a great earthly kingdom with the Messiah's throne and his conquering army was looked for. Our Lord's words here should caution us against taking too literally what he says a little later about his own coming; he comes really, but invisibly.

21. Lo, here! or, There!—a sudden local appearance to which attention is drawn. In opposition to this materialistic conception, we are to think of the kingdom diffusing itself everywhere, and therefore not to be detected merely 'here' or 'there'—in one locality or another.

within you: or 'among you.' The Greek preposition will admit of either meaning. It is used by Xenophon in the phrase 'among them.' In one sense it declares the internal, spiritual character of the kingdom; in the other sense its actual though invisible presence. The context points to the latter meaning. Jesus could not say to a Pharisee, 'The kingdom is within *you*'; he might say, 'It is among you'—already present, while Pharisees cannot see it.

xvii. 22–37. *The days of the Son of man.* Jesus tells his disciples that there is a time coming when they will desire in vain the days of his presence. In his day he will be visible as a flash of lightning across the sky. But first must come his suffering and rejection. It will be like the times of Noah and of Lot, people being occupied in their various worldly affairs up to the moment when he is revealed. There will be no time to collect one's goods and chattels. Lot's wife is a warning against hankering after these things. Even to seek to save one's life will be to lose it. Of two people most closely associated, one will be taken and the

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, 23
Lo, there! Lo, here! go not away, nor follow after *them*:
for as the lightning, when it lighteneth out of the one 24
part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But 25
first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, 26

other left. The disciples ask where? He answers that the vultures will be where the corpse is. Most of this is only in Luke, but some parts, as will be indicated in the notes, are also in Matthew and Mark.

22. unto the disciples. This discourse is for Christ's own followers.

The days will come: rather 'days will come'; there is no article. The phrase means, there will be a time when what follows in the text will happen.

ye shall desire. It is the disciples who will desire this.

one of the days of the Son of man: i. e. one of the days when Christ is present, one such day as the disciples were having then. The thought is the same as is expressed elsewhere in the prophecy that they will fast in the days when the bridegroom is taken away (v. 35). It is the longing for Christ's return after his departure.

23. This verse may be explained by comparison with the parallel in Mark (xiii. 21, 22): 'And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not: for there shall arise false Christs,' &c. The disciples are warned against false rumours of the return of their Lord.

24. Two ideas of the advent may be suggested by the lightning: (1) its suddenness, (2) its clear visibility. The latter is the more prominent, and it is doubtful whether the former is at all intended. The shining of the lightning all over the sky, not the fact that it comes with a momentary flash, is what the verse describes. This does not contradict verse 20. The *kingdom* does not come with observation. It is already invisibly present. But in the future the *king* will be seen in a way that his disciples cannot mistake.

in his day: a doubtful phrase, as it is omitted by some of the best MSS.

25. first must he suffer. Another prediction of the cross, with the added thought that this is to precede the great revelation of the Son of man.

even so shall it be also in the days of the Son of man.
27 They ate, they drank, they married, they were given in
marriage, until the day that Noah entered into the ark,
28 and the flood came, and destroyed them all. Likewise
even as it came to pass in the days of Lot; they ate,
they drank, they bought, they sold, they planted, they
29 builded; but in the day that Lot went out from Sodom
it rained fire and brimstone from heaven, and destroyed
30 them all: after the same manner shall it be in the day
31 that the Son of man is revealed. In that day, he which
shall be on the housetop, and his goods in the house,
let him not go down to take them away: and let him
32 that is in the field likewise not return back. Remember

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26. the days of the Son of man: the time of his return.

27. They ate, &c.: carried on their ordinary occupations, regardless of Noah's warnings. There is no hint that these were wrong occupations. The fault lay in disregarding the warnings. See Genesis vi. ff.

28. they bought, they sold, &c. This is not said of Noah's generation. We are now in a more highly developed civilization; therefore among more distractions, when the warning voice is even more completely drowned in the clatter of worldly affairs. Again no sin is mentioned. In neither case are the people punished for being so occupied. The occupations shew that they are not at all expecting what is just about to happen.

29. it rained fire and brimstone, &c. See Genesis xix. 24.

30. revealed: indicating that he is already present invisibly. Then this unseen presence will be manifested. This rather goes to shew that the idea of his coming in the clouds, taken from Daniel (see Mark xiii. 26), is meant to be figurative. The second advent is really a manifestation of the continually present Christ.

31. on the housetop: for the midday siesta. His flight will be more delayed if he enter the house. The staircase would be outside the house.

32. Lot's wife. See Genesis xix. 26. A warning against delay, but with the idea that this is caused by unwillingness to leave what is in the home. Lot's wife is supposed to have been reluctant to forsake her property. Christ's disciple is warned against clinging to such things to the danger of the true life.

Lot's wife. Whosoever shall seek to gain his life shall 33
lose it: but whosoever shall lose *his life* shall preserve
it. I say unto you, In that night there shall be two 34
men on one bed; the one shall be taken, and the other
shall be left. There shall be two women grinding 35
together; the one shall be taken, and the other shall
be left. And they answering say unto him, Where, 37
Lord? And he said unto them, Where the body *is*,
thither will the eagles also be gathered together.

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33. See note on ix. 24. This is a repetition of the same saying with slight verbal alterations. The idea of 'seeking' comes in here, instead of simply 'willing' as in the previous passage, suggesting the picture of a fugitive hunting for some secret place where he may hide in the crisis of danger.

gain: *lit.* 'preserve for himself.'

preserve it: *lit.* 'save it alive.'

34. two men on one bed. Matthew (xxiv. 40) has 'two men ... in the field.' In both cases the idea is simply close association in earthly conditions.

the one shall be taken, &c. Two opposite views of the meaning of these words have been suggested: (1) snatched away by death; (2) drawn out of danger, or received by Christ. Both the usage of the Greek word and the context point to the latter meaning. The Greek word is commonly used for accepting, taking to oneself in a favourable way, and therefore sometimes translated 'receive' (e. g. xix. 12). The illustrations of Noah and Lot suggest that those taken are saved, while those left are they who perish. So does the illustration of the vultures which devour the body left out on the battle-field, while that taken away is saved from them.

35. two women, &c.: turning a handmill, as they sit facing one another, so that one passes round the handle to the other. In both cases close association is followed by opposite fates.

36. This verse disappears from the R. V., as it is not in the best MSS. It is taken from Matthew xxiv. 40.

37. Where: not 'Whither will they be taken?' but 'Where will this happen?' as the answer shews.

the body. Matthew (xxiv. 28) has 'the carcase.' Evidently a dead body is meant here, representing the corrupt—like the people in the days of Noah and of Lot—whose destruction must come wherever they are.

the eagles: vultures that hover in flocks over the dead and dying. It is not likely that Jesus is here referring to the Roman

18 And he spake a parable unto them to the end that
2 they ought always to pray, and not to faint; saying,

eagles to be gathered at the siege of Jerusalem. His language is too comprehensive and too symbolical. Those who are left—the man in the bed, the woman at the mill—will be a prey to destruction, wherever they are; those who are accepted by Christ will be saved. Jesus thus seems to reply: 'It is no question of locality; it is purely a question of personal condition.'

NOTE.—It is not easy to interpret this series of warning utterances with one consistent application throughout. The idea running through them all is that of 'the revelation of the Son of man.' When that occurs these things will happen. But possibly it may occur in various ways. Verse 31 seems to refer to a local earthly danger. We see from the parallel in Matthew (xxiv. 15-20) that this is the siege of Jerusalem. Those in Judæa are to flee to the mountain; it will be bad if the flight is in winter, &c. Among these very local sayings comes the word about 'him that is on the housetop.' But then the sayings about one being taken and the other left scarcely apply to a flight. It is just possible that they mean that those who follow the advice now given will be taken out of danger by their escape from Jerusalem, while those who do not follow it will be left to perish. But the language seems to be of a deeper and more mysterious character, referring to some greater advent of Christ for the rescue of his people, when destruction is to fall on those who have not heeded his warnings. In this way it embodies the general principle of all future judgement. Possibly Luke, or the compiler of a document he is following here, has strung together sayings of Jesus on this subject uttered on various occasions and with various immediate bearings, some designed to give specific advice for the time of the siege of Jerusalem, others of wider and more general application to the discriminating judgement that awaits all souls.

xviii. 1-8. *The unrighteous judge.* Jesus gives a parable for the encouragement of prayer. A widow seeks justice from a bad judge, who at first refuses to attend to her, but afterwards does so simply because she wearies him with her appeals. How much more will God do justice to His people who cry to Him continually! It is a question whether Christ will find the requisite faith still in the world on his return. This is only in Luke.

1. ought: *lit.* 'must.' It is absolutely necessary to pray, and that perseveringly.

always to pray: i. e. under all circumstances, never abandoning prayer in despair.

to faint: because the answer to prayer appears to be delayed.

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; 3 and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward 4 he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will 5 avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous 6 judge saith. And shall not God avenge his elect, which 7 cry to him day and night, and he is longsuffering over

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2. a judge, which feared not God, &c. The man has no regard for right in the sight of God, nor for the good opinion of his fellow men.

3. a widow: a specially helpless person, who could neither move the judge with bribes nor with threats.

Avenge me: better 'do me justice'; i. e. she asks for her cause to be vindicated in opposition to the injustice of her enemy. She is not asking for revenge on him.

5. lest she wear me: a strong word in the Greek, originally meaning to strike under the eye, and so to greatly annoy.

her continual coming. This is the point—persistence.

6. unrighteous: as in R. V., not 'unjust.' It is the generally bad character of the man that is referred to, not the injustice of his decisions.

7. And shall not God, &c. No difficulty would be felt with this parable if we remembered the difference between a parable and an allegory. This is not an allegory, every part of which is to be interpreted metaphorically, but a parable with one main lesson. Here, as in many other cases, it is of the *a fortiori* character. There is no comparison of God with the bad judge, but a designed contrast. If even a bad judge will listen to persistent pleading, how much more will the just and merciful God? If the judge will do this for an unknown widow, how much more will God for His own people?

avenge: 'vindicate'; perhaps with a reference to 'the revelation of the Son of man' referred to in the previous chapter. This great event, with the judgement it will bring, seems to be delayed; and meanwhile God's people suffer persecution and oppression. But He will come speedily to vindicate them.

his elect: His chosen people. The title is used of Israel (e. g. Psalm xxxiii. 12), and then in the N. T. for Christians as the spiritual Israel (e. g. 1 Peter ii. 9).

8 them? I say unto you, that he will avenge them
speedily. Howbeit when the Son of man cometh, shall
he find faith on the earth?
9 And he spake also this parable unto certain which
trusted in themselves that they were righteous, and set
10 all others at nought: Two men went up into the temple
to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God,
I thank thee, that I am not as the rest of men, extor-
tioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week; I give tithes of all that I get.

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8. faith: *lit.* 'the faith'—the faith that is requisite for this persistent prayer.

xviii. 9–14. *The Pharisee and the publican.* Jesus gives the self-righteous a parable. A Pharisee and a publican go up to the temple to pray. The one proudly thanks God for his virtues; the other humbly begs for mercy as a sinner. It is the latter who is justified, for self-exaltation leads to humiliation, but self-humbling to exaltation.

9. trusted in themselves: the fatal fault, instead of trusting in God.

that they were righteous: the excuse for this self-trust. Dr. Plummer cites the Talmud as inveighing against the Pharisaism of those 'who implore you to mention some more duties which they might perform.'

10. went up. The temple was on a hill, 'Mount Moriah,' approached by a magnificent flight of steps.

into the temple: the courts and colonnades, not the sanctuary reserved for priests.

to pray: probably at one of the hours of prayer, such as 12 o'clock (Acts x. 9) or 3 o'clock (Acts iii. 1).

11. stood: the usual posture of the Jews in prayer. Thus Hannah stood praying in the temple (1 Sam. i. 26). Jesus says, 'Whensoever ye stand praying, forgive,' &c. (Mark xi. 25).

prayed. The word is a general term for worship. There is no confession or petition in this prayer. It takes the form of thanksgiving to God, while in reality it is self-congratulation.

as the rest: a phrase illustrating the habit of setting all others at naught just referred to.

12. fast twice in the week. Monday and Thursday were observed by some of the Jews as fast days, though not prescribed

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto 14
you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

And they brought unto him also their babes, that he 15
should touch them: but when the disciples saw it, they

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by the law, which only enjoins fasting for the Day of Atonement (Lev. xvi. 29).

tithes of all. Tithes were enjoined by the law (Num. xviii. 21); but the rule was understood to apply only to farm crops, not to small garden produce, which the Pharisees tithed as a work of supererogation (see Matt. xxiii. 23). This man boasts that he pays tithes on *all* that he possesses.

13. afar off: i. e. far from the Pharisee, too humble to pray near the holy man.

smote. The verb means 'continued to smite.' He was striking his breast again and again in the agony of his self-reproaches.

a sinner: *lit.* '*the* sinner.'

14. justified: not 'made righteous,' but 'treated as righteous'; therefore for a sinner equivalent to forgiveness. The word is familiar to us in the writings of Paul. It is interesting to find it more often in the Gospel of Luke, the companion of Paul, than in the other Gospels. It occurs five times in Luke, twice in Matthew, not at all in Mark or John.

every one that exalteth, &c. This saying occurred in xiv. 11.

xviii. 15-17. *Babes brought to Jesus.* Babes are brought to Jesus to be touched by him. His disciples object, but Jesus tells them to permit it. These children are typical citizens of the kingdom of God. None can enter but they who come as little children.

At this point the great portion of Luke, which is peculiar to that Gospel, breaks off, and we have parallels in Matthew and Mark for the rest of the chapter. Here then Luke returns to the second Gospel as his principal authority, though still inserting what he gets from other sources. For this section cf. Matthew xix. 13-15 and Mark x. 13-16.

15. their babes. Matthew and Mark have 'children.'

that he should touch them. Matthew has 'lay his hands

15 rebuked them. But Jesus called them unto him, saying,
Suffer the little children to come unto me, and forbid
17 them not: for of such is the kingdom of God. Verily
I say unto you, Whosoever shall not receive the kingdom
of God as a little child, he shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good Master,

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on them, and pray.' According to Buxtorf, it was not unusual among the Jews for mothers to bring their infants when one year old to a Rabbi for his blessing.

rebuked them. From Matthew it would appear that this was owing to their annoyance at the interruption of an interesting conversation. A discussion about questions of marriage and divorce (Matt. xix. 1–12) was going on at the time. No doubt our Lord was glad of the diversion.

16. forbid them not: *lit.* 'do not continue to forbid them.

of such: not only children, but the childlike.

17. receive the kingdom: as the rule of God in the heart.

enter therein: as the region of the Divine rule.

This verse occurs in Mark in the same connexion as in Luke, but not in Matthew. In that Gospel it comes earlier, on the occasion of the dispute for pre-eminence, when Jesus set a little child in the midst of his disciples (Matt. xviii. 3).

xviii. 18–23. *The great test.* Addressing Jesus as 'Good Master,' a ruler asks what he is to do to inherit eternal life. Jesus tells him that only God is good, and reminds him of the commandments. These he has always kept. Jesus tells him that he lacks one thing, and bids him give all to the poor and become a disciple. He is greatly distressed at hearing this, being very rich. In both Matthew and Mark this narrative follows the incident of the children brought to Jesus.

18. a certain ruler. According to Matthew (xix. 22) he was a young man. Yet he could not have been very young to have been made a ruler—whether of the central Sanhedrin or of the local synagogue. Besides, in verse 21 he speaks of his youth as though it were past. Though not very young in years, his manner in eagerly running to Jesus, as Mark (x. 17) describes it, shews him to be young in his ways; and the whole scene indicates a youthful spirit of enthusiasm and a naïve immaturity of experience.

Good Master. Instead of this, Matthew (xix. 16, 17) has the word 'good' in another place. There the inquirer says: 'Master, what *good* thing shall I do?' &c., and Jesus answers accordingly: 'Why askest thou me concerning that which is good?' If this

what shall I do to inherit eternal life? And Jesus said 19
unto him, Why callest thou me good? none is good, save
one, *even* God. Thou knowest the commandments, Do 20
not commit adultery, Do not kill, Do not steal, Do not
bear false witness, Honour thy father and mother. And he 21
said, All these things have I observed from my youth up.
And when Jesus heard it, he said unto him, One thing 22

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were the correct version of our Lord's words, it would be quite intelligible. But the very difficulty of the narrative as it stands in Luke, and also in Mark, the primitive Gospel, suggests that in Matthew we have an attempt to smooth this difficulty, and that we must adhere to the text as we have it here. The ruler addresses Jesus in a shallow, unthinking style.

to inherit eternal life? See note on x. 25, where the same question was put to Jesus by a lawyer.

19. Why callest thou me good? In the Greek the emphasis is on the adjective 'good,' not on the pronoun 'me': 'Why callest thou me *good*?' The word is never found as a title of a Rabbi. It is now used hastily and superficially. Jesus would have the man think, and not employ it so lightly.

none is good, save one, even **God.** Here we come to the difficult saying, the perplexity occasioned by which no doubt gave rise to the simpler words in Matthew as a correction. Two opposite explanations have been offered in supplying the inference Jesus wished to be drawn from his language. (1) *Therefore Jesus is God.* He should not be addressed as good until his Divinity is recognized. But would he demand this of a stranger, while as yet his most intimate disciples had scarcely come to discern the truth about his nature? (2) *Therefore Jesus is not good.* That is an impossible position. He never confessed sin, always claimed innocence. What then did he mean? Probably that as God is the centre and source of goodness and the only one absolutely good in Himself—for Christ's goodness is dependent on his union with his Father (see John v. 19)—the title of goodness is not to be given lightly to any one.

21. All these things, &c. There is no suspicion of falsehood or hypocrisy. The man had scrupulously observed the ten commandments. He was of respectable character. Of course his words imply a superficial view of what the commandments require.

22. One thing: not poverty, but self-renunciation. Jesus nowhere teaches that poverty is essential to salvation, though he declares that there is a blessing for the poor (see note on vi. 20).

thou lackest yet: sell all that thou hast, and distribute
unto the poor, and thou shalt have treasure in heaven:
23 and come, follow me. But when he heard these things,
24 he became exceeding sorrowful; for he was very rich. And
Jesus seeing him said, How hardly shall they that have
25 riches enter into the kingdom of God! For it is easier
for a camel to enter in through a needle's eye, than for

But he makes self-renunciation an absolutely necessary condition (see ix. 23). Reading the ruler's heart, Jesus sees that in his case this must involve the renunciation of all his property. In Matthew the applicant says: 'What lack I yet?' and Christ's requirement that he sell all is an answer to that question.

treasure in heaven. Heaven will be the bank, holding and preserving safe his true treasure (cf. xii. 33, 'a treasure in the heavens that faileth not'). He will be 'rich towards God' (xii. 21).

come, follow me. This action is to follow the renunciation. The apostles had left all to follow Jesus. The ruler is invited to imitate their sacrifices in order that he may share their privileges.

23. exceeding sorrowful: a strong phrase in the Greek. He was bitterly disappointed. Luke does not add what he then did, nor does Mark; but in Matthew it is said that 'he went away,' unable to make the great sacrifice.

xviii. 24–30. *The great difficulties of the rich.* Jesus laments the difficulty of rich men entering the kingdom of God. In answer to his hearers, who feel discouraged by this teaching, he says that God can make possible what is humanly impossible. Peter reminds Jesus that he and his companions have left all to follow him. Jesus declares that everybody who does this shall be amply compensated both now and hereafter.

24. How hardly: a rare word in the Greek, found nowhere else in the Bible except in the parallels to this passage in Matthew and Mark. It signifies a painful difficulty, an agony of obstruction.

25. easier for a camel, &c. Shakespeare's *Richard II* exclaims:—

> 'It is as hard to come, as for a camel
> To thread the postern of a small needle's eye.'

This popular explanation of the metaphor, which takes the needle's eye to be the name of the small gate for foot passengers by the side of the larger gate for animal traffic, is without foundation. The words must be taken in their obvious sense.

a rich man to enter into the kingdom of God. And they 26
that heard it said, Then who can be saved? But he 27
said, The things which are impossible with men are
possible with God. And Peter said, Lo, we have left 28
our own, and followed thee. And he said unto them, 29
Verily I say unto you, There is no man that hath left
house, or wife, or brethren, or parents, or children, for
the kingdom of God's sake, who shall not receive 30
manifold more in this time, and in the world to come
eternal life.

The Talmud has the metaphor of an elephant going through a needle's eye to express an impossibility. Compare the hyperbolical expression, 'Ye blind guides, which strain out the gnat, and *swallow the camel*' (Matt. xxiii. 24); physically impossible, yet rationally intelligible.

26. Then who can be saved? Not because all are rich; but because the saying reveals the inherent hardness of entrance to the kingdom. According to the best MSS. of Mark (x. 24), Jesus had himself spoken of this in general terms, saying, 'How hard is it to enter into the kingdom of God!'

27. impossible: as verse 25 suggests, not simply difficult.

with men. This may mean either (1) in the opinion of men, or (2) within human limits, as far as human power goes. No doubt the latter is our Lord's meaning here. Human judgement does not pronounce it impossible for a rich man to be saved; on the contrary, it overvalues the power of wealth. But Jesus has just been surprising his hearers with his own startling teaching on this point. He must mean then that if the rich man were left to human influences only, it would be impossible for him to be saved.

possible with God. Therefore rich men are not condemned to be outside the pale of grace.

28. Peter: forward to speak, as usual.

30. manifold more. Mark (x. 30) adds: 'houses, and brethren, and sisters, and mothers,' &c., apparently referring to the fellowship of the church. He also adds the significant words 'with persecution.'

in this time: *lit.* 'in this season.' In the present life and in the world as it is now Christians have ample compensations for all the sacrifices they make—compensations of the kind referred to in verse 22; not material wealth, as Job had it at the end of his trial, according to the old Jewish conception of justice, children

31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto
32 the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated,
33 and spit upon: and they shall scourge and kill him:
34 and the third day he shall rise again. And they under-

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and property again; still real wealth, because real sources of happiness.

the world to come: rather 'the age to come.' The expected Messianic age was spoken of by the Jews as 'the age to come.' This includes the resurrection and future life of those dying before it has come, who will thus enter into its joy in the state of the eternal life.

xviii. 31–34. *The approaching suffering, death, and resurrection of Christ described.* Jesus tells the Twelve that they are now going up to Jerusalem, where the prophecies concerning him will be fulfilled. He will be delivered up to the Gentiles, maltreated, killed, and will rise again. The disciples do not understand.

This is the third announcement of these events in Luke. The first was made at Cæsarea, on the occasion of Peter's confession (ix. 22); the second, after the descent from the transfiguration mountain (ix. 44).

31. the twelve. In each of the two previous cases the announcement was made only to these chosen disciples. The expression 'he took unto him,' &c., implies that our Lord called them apart for the express purpose of making this declaration, not only repeating what he had said before, but amplifying it.

by the prophets: *lit.* 'through,' by their instrumentality, the prediction really coming from God.

unto the Son of man: better '*for* the Son of man,' connecting this phrase with the words 'all the things that are written.' They are written for Christ, with reference to him. Thus we read, 'All the things that are written by the prophets for the Son of man shall be accomplished.'

32. the Gentiles: a new point, not referred to before. Jesus, a Jew, will be given up to the heathen by his own people. The details of maltreatment that follow are more explicit than the previous announcements.

33. the third day. This is more exact than Mark (ix. 31), where we read, 'after three days.'

34. they understood none of these things. The same was

stood none of these things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, 35
a certain blind man sat by the way side begging: and 36
hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth 37
passeth by. And he cried, saying, Jesus, thou son of 38

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said of the disciples on the occasion of the second announcement (ix. 45).

xviii. 35–43. *A blind man at Jericho cured.* As Jesus approaches Jericho, a blind beggar inquires what the passing of a multitude meant. Learning that Jesus is there, he appeals to him as the son of David to have mercy on him, and that with persistence, even though some rebuke him. Jesus asks what he wants. The man prays for the gift of sight. This Jesus grants him, and he follows our Lord, full of gratitude.

35. as he drew nigh. This must mean as he approached the city. Matthew (xx. 29) and Mark (x. 46) both say that this was when Jesus was going out of the city. The variation is undeniable, and the accounts cannot be harmonized at this point. But of course it is quite immaterial.

Jericho: situated in the southern part of the Jordan valley, formerly called the 'city of palm trees' (Deut. xxxiv. 3). The story of its siege is well known (see Joshua vi.). It resulted in the total destruction of the city, which was rebuilt in the days of Ahab (1 Kings xvi. 34). Jericho was an important place in the time of our Lord. The site of the city is at *Tell es-Sultan*, a mile and a half from modern Jericho.

a certain blind man. Mark (x. 46) gives his name 'Bartimæus, the son of Timæus.' According to Matthew (xx. 30) there were two blind men. Calvin therefore suggests that Bartimæus met Jesus on his entrance to the city, and then went for the other blind man, and that both were healed as Jesus was leaving the city. This is very artificial dealing with the plain narratives. It is better to accept them as varying accounts of one simple incident.

36. a multitude: the caravan of Galilæan pilgrims going up to the passover, and taking the route by the Jordan valley to avoid Samaria.

38. thou son of David: according to Luke the first public recognition of Jesus as the Messiah.

39 David, have mercy on me. And they that went before
rebuked him, that he should hold his peace: but he
cried out the more a great deal, Thou son of David,
40 have mercy on me. And Jesus stood, and commanded
him to be brought unto him: and when he was come
41 near, he asked him, What wilt thou that I should do
unto thee? And he said, Lord, that I may receive my
42 sight. And Jesus said unto him, Receive thy sight:
43 thy faith hath made thee whole. And immediately he
received his sight, and followed him, glorifying God:
and all the people, when they saw it, gave praise unto
God.

19 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he
3 was a chief publican, and he was rich. And he sought

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39. rebuked him: as an obtrusive beggar. The people would suppose that he was only asking for alms, in accordance with a very common and annoying custom in the East, where beggars, many of them blind, and some only pretending to be blind, waylay the traveller and sometimes follow him a long distance with whining appeals.

42. thy faith: especially seen in calling Jesus the son of David, when the multitude had only described him as Jesus of Nazareth.

xix. 1–10. *Zacchæus.* A rich publican named Zacchæus, being small in stature, climbs into a sycomore tree to see Jesus as he passes through Jericho. Jesus looks up and tells Zacchæus that he is coming to be his guest, at which the people all make complaint. When in his house Zacchæus promises great generosity to the poor, and ample amends for his extortions; and Jesus declares that salvation has come to his house, since the Son of man came for the express purpose of saving the lost. This narrative is only found in Luke.

1. entered. It was within the city of Jericho that Zacchæus waited to see Jesus.

was passing: on the way to Jerusalem.

2. Zacchæus. The Talmud mentions a Zacchæus at Jericho of a later date, possibly a descendant of Luke's Zacchæus.

a chief publican: a superior officer in the customs, supervising the collectors. Both as a frontier city through which

to see Jesus who he was; and could not for the crowd,
because he was little of stature. And he ran on before, 4
and climbed up into a sycomore tree to see him: for he
was to pass that way. And when Jesus came to the 5
place, he looked up, and said unto him, Zacchæus, make
haste, and come down; for to-day I must abide at thy
house. And he made haste, and came down, and 6
received him joyfully. And when they saw it, they 7
all murmured, saying, He is gone in to lodge with a man
that is a sinner. And Zacchæus stood, and said unto 8
the Lord, Behold, Lord, the half of my goods I give to

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merchandise passed, and on account of its own trade in balsam, Jericho would be likely to have an important custom-house.

and he was rich: perhaps owing to extortion, as verse 8 may suggest. His wealth makes his carelessness about his dignity, in his eagerness to see Jesus, the more remarkable.

3. the crowd: another reference to the multitude of people now accompanying Jesus. We read of this at xviii. 36. The same people made up the procession in the triumphal entry to Jerusalem. They would be Galilæan pilgrims going up to the passover.

4. a sycomore tree: the fig-mulberry, not our sycomore; a tree with fruit like figs, and leaves like those of the mulberry tree. Canon Tristram remarks that, with its short trunk and lateral branches forking in every direction, it would be easy to climb.

5. Zacchæus: a rare instance in which a name appears. Jesus may have heard of this man before, and some of the people may now have pointed him out in his strange position. The evangelist does not say that he was trying to hide himself in the tree. He had climbed it simply that he might see Jesus, regardless of what people would think of his action.

7. all murmured. Observe Luke's favourite word 'all,' so often met with in this Gospel. It was not only among scribes and Pharisees that the complaint was made. All the people, i. e. the pilgrims from Galilee, objected.

a sinner: simply assumed to be such because a publican.

8. Behold, Lord, the half of my goods I give, &c. This may mean that Zacchæus was in the habit of practising the extraordinary generosity he here describes. But more probably his words indicate his intention to do so. The present of the verb

the poor; and if I have wrongfully exacted aught of any
9 man, I restore fourfold. And Jesus said unto him,
To-day is salvation come to this house, forasmuch as he
10 also is a son of Abraham. For the Son of man came
to seek and to save that which was lost.
11 And as they heard these things, he added and spake

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is used to indicate that he has formed the resolution. He speaks of giving half his *goods*, not half his income, as though contemplating a distribution of his property. Besides, the reference to restoring fourfold what is wrongly extorted could not apply to a constant habit. Nobody would make extortions at all under such circumstances. Lastly, it is less likely that Zacchæus is boasting of his settled habits than that he is proving himself a new man at the coming of Jesus to his house.

fourfold: all the law required of a thief caught and punished (Exod. xxii. 1). In a case of voluntary restitution it was enough to restore the property with the addition of one-fifth of its value (Lev. vi. 5; Num. v. 7).

9. To-day is salvation come: evidenced by Zacchæus' public announcement of his gifts to the poor and his ample restitution to the wronged.

this house. The family are included in the blessing of the head of the house.

a son of Abraham: though a publican, and therefore entitled to his share in the benefits Jesus brings to 'the lost sheep of the house of Israel.' This is remarkable in the Gentile Gospel of Luke. We must understand that Jesus is replying to Jewish complaints against his friendliness with a publican. Even a publican is a Jew; then he must not be excluded from the Jew's privileges.

10. A great announcement of the chief purpose of our Lord's mission, similar to that which he made when complaint was raised against his dining with another publican, Levi, and when he spoke of himself as the physician needed by the sick (v. 31, 32).

xix. 11-27. *The parable of the Pounds.* To correct the expectation of the immediate coming of the kingdom of God, Jesus gives a parable shewing what must be attended to first. A nobleman, on leaving his estate for a time, entrusts ten of his servants with ten pounds to trade with during his absence. On his return he finds that all but one of the servants have made use of the money to profit in various degrees; he commends them for so doing, and rewards them by giving them posts of government proportionate to their successful trading. But one servant has

a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, A certain nobleman went 12

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not traded with his pound, and this man simply gives it back, with a complaint of his lord's stern and, as he considers, unreasonable character. The lord blames him, telling him that on his own estimate of his master's character he should have employed the money profitably. The pound is to be taken from him and given to the servant who has won ten pounds. This is objected to, but the lord declares that gifts will be in accordance with what is already possessed. Quite another subject comes into the parable and runs along with this main topic. The citizens revolt during the lord's absence; for this, on his return, he orders them to be slaughtered.

This parable is very like the parable of the Talents in Matthew (xxv. 14–30). For this reason, and since each Gospel contains only one of these parables, it has been suggested that they are different versions of the same parable. They agree in the main idea of a trust for which people are afterwards called to account, when one man is found not to have utilized the money committed to him. But in the parable of the Talents the amount of money is much larger than in that of the pounds. Moreover, different sums are there given to the various custodians according to their several abilities, and all but the negligent man just double their portion. In the parable of the Pounds all receive the same—one pound each; but they vary in the profit they make with it. The parable in Matthew teaches the use to be made of various gifts; that in Luke the various amounts of advantage that different men will make with similar gifts. Further, the parable of the Pounds introduces the incident of the rebellious citizens and their punishment. So distinct is this feature from the rest of the parable as to raise the question whether we have here two parables fused together, so that the incident of the rebels really belongs to a separate parable. If it was in the parable as our Lord originally spoke it, we must understand this to be twofold in its lessons, one part relating to Christians and their responsibilities, the other primarily to the Jews in their rejection of Christ, and so afterwards to all others who reject him.

11. This gives a reason for both parts of the parable—the responsibility of Christ's people, and the guilt of the Jews in rejecting him. The coming of the kingdom will bring a judgement on the misconduct in both cases. But it will not be immediate; and meanwhile there are responsibilities to be attended to.

12. A certain nobleman. Archelaus had gone to Rome to receive his kingdom from Tiberias the emperor some thirty years

into a far country, to receive for himself a kingdom, and
13 to return. And he called ten servants of his, and gave
them ten pounds, and said unto them, Trade ye *herewith*
14 till I come. But his citizens hated him, and sent an
ambassage after him, saying, We will not that this man
15 reign over us. And it came to pass, when he was come
back again, having received the kingdom that he com-
manded these servants, unto whom he had given the
money, to be called to him, that he might know what
16 they had gained by trading. And the first came before
him, saying, Lord, thy pound hath made ten pounds
17 more. And he said unto him, Well done, thou good
servant: because thou wast found faithful in a very little,

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before this (Josephus, *Ant.* xvii. 9. 3). It is likely that our Lord is alluding to that event. In interpreting the parable we must take the absence of the nobleman to represent the time after our Lord's death, before his return to judge the world. It is then that he is entering into his kingdom, for it is during this time that the rule of Christ is being established in the world.

13. ten servants: slaves.

of his: *lit.* 'of himself'—his own slaves, intimate household servants.

pounds: the Greek *mna*, not a coin, but a sum of money, consisting of 100 *drachmae*, and valued at £3 11*s.* The talent was worth sixty times this amount.

Trade ye. The word 'occupy' of the A.V. is there used in an old English sense now obsolete. The Greek word means 'do business.'

14. his citizens: distinct from the servants. The nobleman is a ruler under some supreme authority, like the Herods under Rome.

sent an ambassage. When Archelaus was at Rome for the purpose of obtaining a grant of the kingdom of Judæa, the Jews sent an ambassage of fifty to oppose his suit. It would seem that our Lord is alluding to that event.

15. having received the kingdom: therefore now invested with full authority.

16. ten pounds more. This man has made 1,000 per cent. by trading, and so turning over the money again and again to profit. His is the most successful trading.

have thou authority over ten cities. And the second 18
came, saying, Thy pound, Lord, hath made five pounds.
And he said unto him also, Be thou also over five cities. 19
And another came, saying, Lord, behold, *here is* thy 20
pound, which I kept laid up in a napkin: for I feared 21
thee, because thou art an austere man: thou takest up
that thou layedst not down, and reapest that thou didst
not sow. He saith unto him, Out of thine own mouth 22
will I judge thee, thou wicked servant. Thou knewest
that I am an austere man, taking up that I laid not
down, and reaping that I did not sow; then wherefore 23
gavest thou not my money into the bank, and I at my
coming should have required it with interest? And he 24
said unto them that stood by, Take away from him the

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17. over ten cities: in the distribution of the government, now that the kingdom has been received. The reward of good service in small things is a much larger trust and a much greater responsibility, not ease and self-indulgence, not the Mohammedan Paradise of luxuries, but promotion to higher service.

18, 19. five pounds . . . five cities. The comparatively smaller profit, indicating less ability or energy, is rewarded with a comparatively smaller responsibility.

20. another: *lit.* '*the* other.' In the parable of the Talents there were only three servants.

I kept laid up, &c.: carefully preserved, not risked or squandered, a matter of self-satisfaction to the servant.

21. for I feared thee: dreaded to trade with the money lest it might be lost—a cowardly shrinking from responsibility.

austere: harsh. The excuse in the parable of the Talents is remarkably similar (see Matt. xxv. 24), strongly suggesting that this is but another version of the same parable.

22. Out of thine own mouth. The servant's opinion of his master may have been libellous. But if it were to be accepted, it should have made him all the more careful, because the harsh master will be especially exacting.

23. into the bank: *lit.* 'on the table,' i. e. the banker's. That would have secured the money, and at the same time brought in some interest.

24. Take away. We lose powers and faculties that we do not use.

pound, and give it unto him that hath the ten pounds.'
25 And they said unto him, Lord, he hath ten pounds.
26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which
27 he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went on before, going up to Jerusalem.
29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount* of
30 Olives, he sent two of the disciples, saying, Go your way

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25. they said, &c. Who said this? Probably the eager listeners to the parable, interrupting Jesus.

26. If the previous verse must be assigned to Christ's hearers, this verse must be his reply, spoken in his own person.

27. Here the parable is resumed, announcing the doom of the Jews, and of all who reject Christ as the Jews were doing.

xix. 28-40. *The entry into Jerusalem.* On approaching Jerusalem among the villages on the Mount of Olives, Jesus sends for a colt. When objection is made to its being taken, the messengers say that their Lord needs it, according to his previous instructions. They cast their cloaks on the colt, and Jesus rides on it, some spreading their cloaks in the way. Thus he descends the Mount of Olives, while the people praise God and hail Jesus as the coming king. When some of the Pharisees would have this stopped, Jesus replies that if the people are silent the very stones will cry out. This incident is in all four Gospels: one of the few incidents in the Synoptics that John also records.

28. going up to Jerusalem: from Jericho, by the mountain pass, where the man fell among thieves, in the parable of the good Samaritan.

29. Bethphage. The site is not identified. It must be near Bethany. Possibly it is the name of the district in which the village of Bethany was situated, or perhaps it is another name for Bethany itself. Bethany—now identified as the village of *el-'Azarîyeh* (the place of Lazarus)—on the SE. slope of the Mount of Olives.

the mount **of Olives:** a gently rising hill on the east of Jerusalem, separated from the city by the valley of the Kidron,

into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, 31
Why do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and 32
found even as he had said unto them. And as they 33
were loosing the colt, the owners thereof said unto them,
Why loose ye the colt? And they said, The Lord hath 34
need of him. And they brought him to Jesus: and 35
they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in 36

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and forming part of the circuit of hills that stand like a rampart round Jerusalem.

30. the village: probably Bethphage, if that is a separate village, since only this place, not Bethany, is named in Matthew's account of the incident (see Matt. xxi. 1).

ye shall find: probably because Jesus had previously arranged for this with the owner of the animal.

a colt. Matthew (xxi. 2) mentions an ass as well as its colt, probably because of Zechariah's prophecy, which names both. Luke and Mark mention only the colt. John (xii. 14) says: 'Jesus, having found a young ass, sat thereon.'

whereon no man ever yet sat. So the ark was drawn by cattle 'on which there had come no yoke' (1 Sam. vi. 7). This suggests a symbolical, ceremonial riding. No doubt it was with the deliberate intention of claiming Zechariah's prophecy which is quoted in Matthew (xxi. 5): 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass' (see Zech. ix. 9).

31. The Lord hath need of him: this would only be a sufficient explanation if the owner were a friend of Jesus. He must have been such, and possibly the message was a watchword arranged between them.

35. they threw their garments: perhaps the two disciples; but the word is used indefinitely in the next verse for the people generally.

36. they spread their garments: the people generally, the disciples and the Galilæan pilgrims, do this in a great outburst of enthusiasm, as they see that at length the long-expected public announcement of the Messiahship of Jesus is to be made. Luke

37 the way. And as he was now drawing nigh, *even* at the
descent of the mount of Olives, the whole multitude
of the disciples began to rejoice and praise God with
a loud voice for all the mighty works which they had
38 seen; saying, Blessed *is* the King that cometh in the
name of the Lord: peace in heaven, and glory in the
39 highest. And some of the Pharisees from the multitude
40 said unto him, Master, rebuke thy disciples. And he
answered and said, I tell you that, if these shall hold
their peace, the stones will cry out.
41 And when he drew nigh, he saw the city and wept

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does not refer to the branches from trees that Mark (xi. 8) tells us the people tore down and strewed in the way.

37. the mighty works: the great miracles.

38. The people's song is given variously in all four Gospels. The words we have here are echoes from the Psalms. In all the accounts one essential idea is present: Jesus is hailed as king. This is the first public recognition of him as the Christ, as the Jewish Messiah. Evidently he willingly accepted it. The daring of this action, in view of the pronounced enmity of the Jerusalem authorities, is very remarkable. Jesus must have known that it would hasten his death.

40. the stones will cry out: the popular enthusiasm is irrepressible. What Jesus forbade after feeding the multitudes with the loaves and fishes (John vi. 15) he now permits, because now there is no danger of a popular insurrection; the forces arrayed against him are too strong for that. Therefore at the very last he permits himself to be hailed as king, and the joy of the Galilæan pilgrims is exuberant.

xix. 41–44. *Jesus weeping over Jerusalem.* When the city comes into view, Jesus weeps over it, lamenting its blindness to its impending fate, which he now describes.

41. he saw the city. Three roads go over the Mount of Olives from the east. The principal road and the easiest, and therefore that likely to be followed by the pilgrims, runs across a little to the south of the summit. There is a point on this road where, as the traveller turns the corner of a rock, part of the city suddenly bursts into view. Dean Stanley has indicated this point as the precise spot where Jesus stood when he wept over Jerusalem—one of the few exact sites where we may know our Lord once stood.

over it, saying, If thou hadst known in this day, even 42
thou, the things which belong unto peace! but now
they are hid from thine eyes. For the days shall come 43
upon thee, when thine enemies shall cast up a bank
about thee, and compass thee round, and keep thee
in on every side, and shall dash thee to the ground, 44
and thy children within thee; and they shall not leave
in thee one stone upon another; because thou knewest
not the time of thy visitation.

And he entered into the temple, and began to cast 45

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wept: wept aloud, not merely shed tears as at the grave of Lazarus, for which another word is used by John (xi. 35).

42. If thou hadst known: an unfinished sentence, all the more impressive on that account: 'Oh, if only thou hadst known!' then indeed warning might have been taken, and the ruin averted.

43. the days shall come: better 'days shall come'; there is no fixed time, but the thing will happen some day.

a bank. The Greek word means primarily a 'stake,' then a 'palisade,' and so a 'rampart.' We learn from Josephus that the Romans under Titus erected siegeworks round Jerusalem, some of them on the Mount of Olives.

44. shall not leave in thee one stone upon another: a prediction practically fulfilled in the complete overthrow of the city after the siege. It is true that excavators find parts of the temple foundations, of the city walls, &c., still *in situ*. Jesus spoke popularly; and in the popular sense of his words what he said was realized, i. e. the utter destruction of the city.

the time: more exactly, 'the season'; then was the opportunity to learn wisdom.

thy visitation: i. e. by God. When God came to bring deliverance by turning the Jews from their sins, that is, in the coming of Christ.

xix. 45-48. *The Purification of the temple and its effect on the Jews.* Jesus enters the temple and expels the traders, vindicating it as a house of prayer. He teaches there every day; while the priests now unite with other leading men to seek his death, but find this difficult owing to his immense popularity. This is narrated in Matthew and Mark; also in John (ii. 13-17), where, however, it is placed quite early in our Lord's life. Here it appears as his first public action in Jerusalem after claiming to be the Christ. He comes as Christ to purge his Father's house.

46 out them that sold, saying unto them, It is written, And
my house shall be a house of prayer: but ye have made
it a den of robbers.
47 And he was teaching daily in the temple. But the
chief priests and the scribes and the principal men of
48 the people sought to destroy him: and they could not
find what they might do; for the people all hung upon
him, listening.

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45. the temple: i. e. the vast sacred enclosure of courts and colonnades.

began to cast out. According to the more detailed account in Mark (xi. 11, 15–18), he merely looked round on what was going on the first day, and returned the next day to expel the traders. Luke is more concise; his Gentile readers would not be so interested in the Jerusalem temple as Peter, Mark's authority for his narrative. We learn from Mark that the traders were selling doves, which were used as sacrifices by the poor.

46. It is written, &c. The quotation is from Isaiah lvi. 7.

a house of prayer. The buyers and sellers only regarded it as a place for sacrifices. The quieter, more spiritual use of the temple was neglected and hindered. Mark (xi. 17) completes the quotation from Isaiah, giving the words 'for all the nations.' As the buying and selling would take place in the outer parts of the temple, where alone Gentiles were allowed, it would be their prayers especially that would be hindered by the noisy traffic. Thus Jesus was vindicating the rights of the Gentiles. It is a curious fact that Luke, the Gentile evangelist, did not notice this.

a den of robbers: not only because robbing God of His due, but doubtless because the poor, among whom the doves were sold, were often imposed upon.

47. teaching daily in the temple. We read more often of this in John. Now at the very last the Synoptics record such teaching also. The outer courts and colonnades were used by Rabbis for teaching. As a boy Jesus had found Rabbis teaching there (ii. 46).

the chief priests: indignant at the cleansing of the temple, which they regarded both as a rebuke to themselves and as a usurpation of their rights. They were mostly Sadducees. Thus at last even the indifferent, aristocratic Sadducees united with the scribes, who were mostly Pharisees, in plotting against Jesus.

48. This verse shews us why it was found necessary to use Judas to betray Jesus.

And it came to pass, on one of the days, as he was 20
teaching the people in the temple, and preaching the
gospel, there came upon him the chief priests and the
scribes with the elders; and they spake, saying unto him, 2
Tell us: By what authority doest thou these things?
or who is he that gave thee this authority? And he 3
answered and said unto them, I also will ask you a ques-
tion; and tell me: The baptism of John, was it from 4
heaven, or from men? And they reasoned with them- 5
selves, saying, If we shall say, From heaven; he will say,
Why did ye not believe him? But if we shall say, From 6

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xx. 1-8. *Jesus questioned as to his authority.* On one occasion, while Jesus is teaching in the temple, the Jewish authorities question him as to what right he has to act as he does. He replies by asking them a question as to the source of John the Baptist's mission, which they shrink from answering. Thereupon he declines to reply to their inquiry. This is also in Matthew (xxi. 23-27) and Mark (xi. 27-33).

1. chief priests. Since the temple purification these men now take the lead in the opposition to Jesus.

with the elders: the members of the Sanhedrin, or great council.

2. By what authority. The Jewish rulers were expected to test the claims of a prophet (see Deut. xviii.). They were within their right in putting this question to Jesus. What right had he, a Galilæan peasant, to set up as a teacher of new doctrine in the temple, much more to interfere with what was going on there?

these things: especially the temple purification.

4. The baptism of John. Jesus frequently met question with question. This was not merely a device to avoid giving a direct reply himself; it cleared the ground and threw his questioners back on considerations that ought to be first settled. This question about John the Baptist was no mere diversion. It was quite relevant to the occasion. John came as a prophet. Then why had not the Jewish rulers examined his credentials and pronounced on them as they now propose to do in our Lord's case? That was an earlier case, and should be settled first. Besides, the settlement of it would go far to determine the question now raised, for John had borne witness to Jesus.

5. Why did ye not believe him? John had been a popular prophet; but the Jerusalem aristocrats had not accepted him—at

men; all the people will stone us: for they be persuaded
7 that John was a prophet. And they answered, that they
8 knew not whence *it was*. And Jesus said unto them,
Neither tell I you by what authority I do these things.
9 And he began to speak unto the people this parable:
A man planted a vineyard, and let it out to husbandmen,

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all events, not practically and really, for they had not responded to his call to repentance.

6. all the people will stone us. This shews the strong hold the memory of John had on the minds of the people even after his death.

7. that they knew not: a cowardly reply that quite silenced any further pursuit of the question as to the authority of Jesus.

xx. 9-18. *The parable of the Vineyard.* A man having planted a vineyard lets it out to husbandmen and leaves them in charge. At the time of grapes he sends a succession of servants for his share of the produce, but in each case the husbandmen roughly handle the messenger and send him back empty. Finally the son of the owner is sent, and he is killed on the ground that thus the husbandmen will secure the inheritance for themselves. The lord of the vineyard will surely punish such conduct with death. The hearers are dismayed; but Jesus concludes with a verse from the Psalms about a rejected stone becoming the head of the corner, and a warning of dangerous consequences to those who are opposed to it. This parable is also in Matthew (xxi. 33-46) and Mark (xii. 1-12) with variations. Most of the narrative that now follows is in all three Synoptic Gospels.

9. A man: representing God, when we interpret the parable.

planted: therefore had the greatest right of ownership. Israel and her privileges had their origin in God.

a vineyard. This illustration would well suit the scenery round Jerusalem with its vine-clad, terraced hills, just as the agricultural imagery of the parables of the Sower, the Tares, the Mustard Seed, would suit the plain of Gennesaret, where those parables were given. In Isaiah v. 1-7 Israel is God's vineyard that is blamed for bringing forth wild grapes. Here the vineyard is not blamed, but the accusation falls on the cultivators. The vine cannot represent Israel here, since it is not Israel that God hands over to other cultivators for better returns. It must be the kingdom of God with its privileges which was first entrusted to Israel and her leaders, and then taken from them and handed over to the Christian Church.

husbandmen: not the Jews, but the Jewish leaders, priests, scribes, rulers, as verse 19 shews.

and went into another country for a long time. And at 10
the season he sent unto the husbandmen a servant, that
they should give him of the fruit of the vineyard: but
the husbandmen beat him, and sent him away empty.
And he sent yet another servant: and him also they beat, 11
and handled him shamefully, and sent him away empty.
And he sent yet a third: and him also they wounded, 12
and cast him forth. And the lord of the vineyard said, 13
What shall I do? I will send my beloved son: it may
be they will reverence him. But when the husbandmen 14
saw him, they reasoned one with another, saying, This
is the heir: let us kill him, that the inheritance may be
ours. And they cast him forth out of the vineyard, and 15

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went into another country. The idea is necessary for the completion of the parable. It is not to be pressed in the interpretation. All that is meant is that God entrusted the privileges and responsibilities of His kingdom to certain men, allowing them scope for free action with corresponding responsibility. Still the late Jewish doctrine of the Divine transcendence, banishing the idea of God to distant heavens, was to the popular mind equivalent to His withdrawal.

10. at the season: the time of the vintage.

a servant: a slave. These servants, sent one after another, evidently represent the succession of O. T. prophets.

the fruit. The rent was to be paid in kind.

beat him. In both Matthew and Mark these servants are killed. Luke, which we have seen is throughout the more sunny, cheerful Gospel, presents us with a less severe version of the parable.

13. my beloved son. In the earlier parables Jesus had not spoken of himself. Now, after the triumphal entry to Jerusalem, he does not hesitate to speak of his own nature and claims. This later teaching in the Synoptics exactly agrees with the fuller teaching of John's Gospel on the Divinity of Christ. Still even in Luke (iii. 22) Jesus had been pointed out as God's 'beloved Son' as early as his baptism. It is in the later period that he himself speaks of this openly.

14. let us kill him. Thus Jesus lets it be seen that he is aware of the intention of the Jewish rulers to put him to death.

that the inheritance may be ours. Both priests and scribes

killed him. What therefore will the lord of the vineyard
16 do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when
17 they heard it, they said, God forbid. But he looked upon them, and said, What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay

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desired to have full control of their people's religion. The coming of Jesus threatened this. If he were out of the way their influence, as they supposed, would be undisturbed.

16. destroy these husbandmen: another warning of the overthrow of the Jewish state. In Matthew—but not in Mark—the answer to Christ's question is given by the bystanders.

others. If the husbandmen represent Israel, these 'others' must be the Gentiles; but if they represent the Jewish leaders, the 'others' must be the apostles and later Christian teachers and leaders.

17. head of the corner: the corner of a building where two walls meet. Quoted from Psalm cxviii. 22; one of the 'Hallel' psalms sung at this passover season, possibly based on an actual fact in the building of Zerubbabel's temple. In the Psalm it refers to Israel; now it is to be seen applying to Christ. It is referred to Christ by Peter twice (Acts iv. 11; 1 Pet. ii. 7), and also by Paul (Eph. ii. 20).

18. Every one that falleth, &c.: as though the stone were a stumbling-block. The reference is to unbelief in Christ. This by itself brings disaster.

on whomsoever it shall fall: referring to Christ's return in power for judgement. This will mean awful ruin for his enemies. It is bad to be opposed to Christ. It will be worse for him to be opposed to us.

scatter him as dust: rather 'scatter as chaff.'

xx. 19-26. *Tribute to Cæsar.* The Jewish leaders seek to arrest Jesus, but fear the people. So they send out spies who try to catch him in his speech. First they ask him whether it is lawful to pay taxes to Cæsar. Seeing their trickiness he asks for a *denarius*, and, pointing out what is stamped on it, bids the

hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth 20
spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they 21
asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God: Is it lawful for us 22
to give tribute unto Cæsar, or not? But he perceived 23
their craftiness, and said unto them, Shew me a penny. 24
Whose image and superscription hath it? And they said,

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people render to Cæsar what is due to him, and also to God His due. In Mark (xii. 13–17) this incident follows the parable of the Vineyard, as in Luke; Matthew (xxii. 1–14) has the parable of the Wedding Feast between the two passages.

19. scribes and the chief priests: these two great parties now united against our Lord, as in verse 47.

for they perceived, &c. This led to fear of the people, who, seeing the application of the parable to the rulers, might turn on them and lynch them, since Jesus had just declared that these men aimed at his death.

20. feigned themselves to be righteous: i.e. pretended to come innocently.

the governor: the Roman procurator, Pilate. If it could be contrived so that Pilate should interfere, the Jewish leaders would escape the popular vengeance, because the blame of the murder of Jesus would be attached to the Imperial Government. For this reason a charge of treason must be created. Matthew says that the Herodians, the party in favour with the Romans, were concerned in this plot.

21. acceptest not the person: a Hebraism, referring to personal favouritism apart from justice. Though spoken hypocritically, this is a testimony to our Lord's fearless independence.

22. tribute: the capitation tax paid by all alien subjects of Rome. Judas the Gaulanite, a Zealot leader, had raised an insurrection on this very question in A.D. 6. The attempt is to suggest to Pilate that Jesus is a similar insurgent leader.

24. a penny: a *denarius*. See note on vii. 41.

Whose image, &c. The Cæsar would be Tiberius, if the coin

25 Cæsar's. And he said unto them, Then render unto
Cæsar the things that are Cæsar's, and unto God the
26 things that are God's. And they were not able to take
hold of the saying before the people: and they marvelled
at his answer, and held their peace.
27 And there came to him certain of the Sadducees, they

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were a recent one. Jewish coins had no images, and Jewish scruples were so far respected that Roman coins without images were allowed for Palestine. But in order to flatter Tiberius, Herod Philip had coins struck with the emperor's head on them. Probably the *denarius* produced was one of these coins.

25. render unto Cæsar, &c. By accepting the coinage of Rome the Jews were acknowledging the rights of the Roman government over them. Thus the implied answer is that it is lawful to pay this tribute to Cæsar, for those who thus accept Cæsar's rule.

and unto God. The claims of God and of Cæsar are not mutually destructive, as the fanatical Zealots contended. Thus the attempt to make out Jesus to be a rebel leader fails by his refusing to be confounded with the Zealot party. A deeper lesson lies in his startling addition about what is due to God. This he insists on just after the parable that shews the neglect of duty to God by the Jewish leaders.

xx. 27-40. *Sadducees and the resurrection.* Certain Sadducees ask Jesus whose husband a woman will be in the resurrection, if in obedience to the Levirate law seven brothers have married her in succession. He replies that the marriage relation will not continue after the resurrection. Then he proceeds to prove the truth of the resurrection from the incident of Moses at the burning bush, since there we read of the God of patriarchs who had died; for they whom God owns as His people must be alive.

27. certain of the Sadducees: the party of the priests, aristocratic, conservative, worldly, and sceptical of spiritual mysteries. Their chief ground of opposition to the Pharisees was their rejection of tradition, the sheet-anchor of Pharisaism, in favour of a literal interpretation of the O. T. Thus they denied the development of doctrine. Now the doctrine of the resurrection belonged to the later Judaism. It is scarcely ever hinted at in the O.T. apart from the late book of Daniel. Therefore the Sadducees rejected it. But it was popular with the people, and therefore for Jesus to be discredited with regard to this doctrine would undermine his influence. The question raised by the Sadducees

which say that there is no resurrection; and they asked
him, saying, Master, Moses wrote unto us, that if a man's 28
brother die, having a wife, and he be childless, his
brother should take the wife, and raise up seed unto
his brother. There were therefore seven brethren: and 29
the first took a wife, and died childless; and the second; 30
and the third took her; and likewise the seven also left 31
no children, and died. Afterward the woman also died. 32
In the resurrection therefore whose wife of them shall 33
she be? for the seven had her to wife. And Jesus said 34
unto them, The sons of this world marry, and are given
in marriage: but they that are accounted worthy to 35
attain to that world, and the resurrection from the dead,
neither marry, nor are given in marriage: for neither can 36
they die any more: for they are equal unto the angels;
and are sons of God, being sons of the resurrection. But 37
that the dead are raised, even Moses shewed, in *the place
concerning* the Bush, when he calleth the Lord the God

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was meant to throw ridicule on the doctrine by bringing forward its supposed absurd consequences.

28. Moses wrote, &c.: a reference to the law in Deuteronomy xxv. 5–10, at this time universally ascribed to Moses.

34. The sons of this world: *lit.* 'of this age,' the present age, as distinguished from the new age after the resurrection. The phrase is a Hebraism, meaning 'the people of this age.'

35. accounted worthy, &c.: implying that the resurrection and the new age are only for such.

that world: *lit.* 'that age,' the new age of the resurrection life.

36. equal unto the angels: i. e. as immortal, perhaps also as being sinless, but the former is the dominant idea, as the previous clause—'for neither can they die any more'—suggests.

sons of the resurrection: a Hebraism, meaning 'resurrection people.'

37. even Moses: the Sadducees, rejecting late traditions, had appealed to the law of Moses. Jesus replies that even the writings attributed to Moses bear witness to a future life. The reference is to Exodus iii. 6.

of Abraham, and the God of Isaac, and the God of Jacob.
38 Now he is not the God of the dead, but of the living:
39 for all live unto him. And certain of the scribes answer-
40 ing said, Master, thou hast well said. For they durst not any more ask him any question.

41 And he said unto them, How say they that the Christ
42 is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy feet.

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38. The argument is that since God here speaks of Himself as the God of men who died long ago, these must now be living. He is not a God of the past, He is concerned with present life. It has been objected, however, that in the original Hebrew the phrase simply means the God whom the patriarchs used to worship during their life on earth. Even if that be so, Jesus would have the Sadducees know that God will not let those perish who truly worship Him. If He cares to own them, as in this passage, He will surely keep them alive.

xx. 41-44. *David's son.* Jesus asks, how can the Christ be David's son, as people say, since David called him Lord?

41. How say they, &c. Popular opinion, supported by the teaching of the Rabbis, and resting on O. T. prophecy, e. g. Jeremiah xxiii. 5: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch,' &c.

42. David himself saith, &c.: Psalm cx. 1. O. T. scholars now maintain that this Psalm was not David's, but was probably written by an anonymous poet about 143 B. C. to celebrate the accession to priestly and kingly power of Simon Maccabæus. But some say this must be wrong, because Jesus here says the Psalm is David's. Now nothing can be more mischievous in this connexion or more irreverent than to drag in the name of our Lord to support a particular view of Biblical criticism. The result must be to undermine faith in Christ. It is only reasonable to suppose, and only honest to confess, that Jesus in his human limitations shared the opinions of his people about the historical origin of the O. T. writings. His mission was not to bring a revelation of Biblical criticism. We have no more reason to suppose that he anticipated this science than that he anticipated the geology or the chemistry of our own age.

David therefore calleth him Lord, and how is he his 44
son?

And in the hearing of all the people he said unto his 45
disciples, Beware of the scribes, which desire to walk in 46
long robes, and love salutations in the marketplaces,
and chief seats in the synagogues, and chief places at
feasts; which devour widows' houses, and for a pre- 47
tence make long prayers: these shall receive greater
condemnation.

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44. David therefore, &c. The argument is suited to the hearers, quite apart from the critical question of the authorship of the Psalm. The Jews took it for granted that David wrote the Psalm. Yet they applied it to David's son. How could they do that? Jesus would have them go on to the natural inference.

how is he his son? This has been taken in two ways: (1) That the Christ cannot be David's son. But Jesus never denied it on any other occasion; he seemed to accept it, e. g. from the blind man at Jericho (xviii. 38). (2) That the Christ must have a mysterious higher nature, so that even his earthly ancestor could hail him as Lord. This is the more natural interpretation. Jesus hints at an O. T. prophecy which only the doctrine of the superhuman nature of the Christ can satisfy.

xx. 45-47. *Warning against the scribes.* Jesus warns against the scribes, who are very pompous and self-important, but who act dishonestly and hypocritically.

46. the scribes. See note on v. 21. Matthew (xxiii. 2) adds the Pharisees. In Mark (xii. 38), as in Luke, the description is only assigned to the scribes. No doubt most of these scribes were Pharisees.

long robes: garments used at festivals. The word for robes is that used in the parable of the Prodigal Son (xv. 22) for the best *robe*.

chief seats. See note on xi. 43.

47. which devour widows' houses: either (1) as honoured citizens made trustees of widows, and then abusing their position by appropriating funds committed to their charge; or (2) as lawyers in practice consuming the property of widows in probate cases; or (3), more probably, as revered teachers imposing on the hospitality of widows, and obtaining presents from them by working on their religious feelings.

greater condemnation: i. e. greater than the condemnation of other people, even publicans and sinners.

21 And he looked up, and saw the rich men that were
2 casting their gifts into the treasury. And he saw a certain
3 poor widow casting in thither two mites. And he said,
Of a truth I say unto you, This poor widow cast in more
4 than they all: for all these did of their superfluity cast
in unto the gifts: but she of her want did cast in all the
living that she had.
5 And as some spake of the temple, how it was adorned

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xxi. 1-4. *The widow's mites.* Jesus, while watching the rich men casting their offerings into the temple treasury, sees a widow cast in two mites. He declares that she is giving more than all the others, because she only is making a real sacrifice to provide her gift. This is also in Mark (xii. 41-44), but not in Matthew.

1. he looked up. Possibly, as Dr. Plummer suggests, he had been sitting with downcast or closed eyes, wearied with the long discussion. Mark tells us that he was seated.

the rich men: so frequently appearing in an unfavourable light in Luke. According to Mark, Jesus was watching the crowd of worshippers and observing what the rich among them did.

the treasury. There were thirteen trumpet-shaped chests in the court of the women at the temple for the reception of free-will offerings, each bearing the name of the special fund to which its contents were devoted. Thus the widow could select the particular destination of her mites, and if she chose divide them between two objects.

2. two mites. For the value of these coins see note on xii. 59. Two mites constituted the smallest sum it was considered lawful for anybody to give.

3. more than they all: this does not imply that the widow made the largest possible sacrifice. If the rich young ruler had followed the advice of Jesus and given all his property to feed the poor, he would have given incomparably more than this widow, because he would have made a sacrifice of what might last a lifetime; while her gift, if she had retained it, could purchase but one poor morsel of food. But the point of the comparison is found in the fact that the rich men did not even make that small sacrifice. They gave of their superfluity what they could well spare, and did not feel it. She gave all she had, and felt it, for she had not another farthing with which to buy a crust of bread. The lesson is that the value of a gift depends on the sacrifice it involves.

xxi. 5-9. *The temple to be destroyed.* While some are admiring

with goodly stones and offerings, he said, As for these 6
things which ye behold, the days will come, in which
there shall not be left here one stone upon another, that
shall not be thrown down. And they asked him, saying, 7
Master, when therefore shall these things be? and what
shall be the sign when these things are about to come to
pass? And he said, Take heed that ye be not led astray: 8
for many shall come in my name, saying, I am *he*; and,
The time is at hand: go ye not after them. And when 9

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the splendour of the temple, Jesus declares that it will be completely destroyed. Asked when this is to be, he warns against being deceived by delusive signs and expecting it too soon.

5. the temple: as rebuilt by Herod, of vast size and great splendour. Wilson, of the Palestine Exploration Fund, describes it as 'a building longer and higher than York Cathedral, standing on a solid mass of masonry almost equal in height to the tallest of our church spires' (*Recovery of Jerusalem*, p. 9; see also Josephus' elaborate description of the temple, *Wars*, v. 5).

goodly stones: the traveller to-day is amazed at the huge stones that are found in its foundations.

offerings: *lit.* 'consecrated things.' Among these Josephus mentions Herod's golden vine with bunches as tall as a man. Tacitus, describing Jerusalem, says that 'a temple of immense wealth was there' (*Hist.* v. 12).

6. there shall not be left here one stone, &c. Jesus had said this of the city when lamenting over it from the Mount of Olives (xix. 44). Now his words apply to the temple. After the siege of Jerusalem Titus wished to save the temple, but he was too late. A soldier had flung a lighted brand into it, and it was burnt to the ground.

7. they asked him. Mark, who is more full in his details here, tells us that Jesus was seated on the Mount of Olives over against the temple with Peter, James, John, and Andrew; and that then this question was put to him by the four disciples (see Mark xiii. 3).

8. in my name: not professing to be disciples of Jesus Christ, or messengers from him, as the next sentence shews, but actually claiming to be the Christ, coming therefore in our Lord's name in the sense that they claim it for themselves.

I am he: the Christ. Three men, Dositheus, Simon Magus, and Menander, though not claiming to be the Jewish Messiah, were anti-Christs, arrogating for themselves some of the rights and position assigned to our Lord in Christian teaching.

ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs
12 from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you
13 before kings and governors for my name's sake. It shall
14 turn unto you for a testimony. Settle it therefore in

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9. wars and tumults. Both Josephus and Tacitus describe the forty years between our Lord's time and the year 70 A.D., when Jerusalem was destroyed, as full of war and disorder.

xxi. 10-19. *Coming troubles.* Jesus proceeds to specify more in detail what troubles will be seen before the end, first mentioning great public calamities, and then warning his disciples of persecution. This will turn out to be a witness to the truth. They are not to be anxious as to how they shall conduct themselves when put on trial, for he will help them. They will be terribly treated, and in some cases suffer martyrdom. Yet they will come to no real harm, and if they have patience they will win their lives in the end.

10. Nation shall rise against nation, &c. It has been said that this would be impossible under the Roman government. But in point of fact it did happen repeatedly, as in the war between Aretas the Arabian ethnarch and Herod the tetrarch.

12. before all these things. Jesus now proceeds to speak of the troubles to befall his own disciples. These will come before the great national calamities.

lay their hands on you: a technical expression for a legal arrest.

the synagogues: for local examination before the synagogue elders. Persecution by the Jews is here described.

before kings and governors: referring to persecution through the secular courts and under pagan authority.

13. for a testimony: i. e. to the truth of Christ and his gospel. The fidelity of the confessors will bring this truth to light and do honour to it.

your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your 15
adversaries shall not be able to withstand or to gainsay.
But ye shall be delivered up even by parents, and 16
brethren, and kinsfolk, and friends; and *some* of you
shall they cause to be put to death. And ye shall be 17
hated of all men for my name's sake. And not a hair of 18
your head shall perish. In your patience ye shall win 19
your souls.

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14. not to meditate beforehand: similar to the directions previously given (xii. 11, 12), where it is promised that the Holy Spirit shall prompt the right defence. Here Jesus promises that he himself will give his disciples the needful assistance. This only refers to the confessor's answer in the law courts. It has nothing to do with the question of meditating on Christian truth in preparation for teaching others.

15. mouth: a Hebraism, meaning power of utterance. This, joined to wisdom, means ability to express oneself, added to the gift of wisdom to determine what should be said.

16. even by parents: the most cruel form of persecution, but not unknown among the Jews.

17. hated of all men: i.e. by all men. Verified in early Christian history, where the Christians are treated by their pagan neighbours as 'enemies of the human race.' Their refusal to join in idolatrous and dissolute popular festivals, their shunning the obscene theatre and the cruel amphitheatre, and their preaching of coming judgement led to their being regarded by the Romans as gloomy misanthropists. Tacitus tells us that it was in reliance on this unpopularity of the Christians that Nero selected them as the victims on whom to throw the blame of the fire of Rome (*Ann.* xv. 44).

18. not a hair, &c. Jesus could not mean this to be taken literally, because he had just told his disciples that some of them would be put to death. Still they would not come to the very slightest real harm.

19. In your patience: rather 'in your endurance.' By facing and accepting the persecution the disciples will gain the victory in the end.

win: not merely possess: it is something to be obtained by means of the conflict as the prize of endurance.

souls: better 'lives,' i.e. in the resurrection, in the future world. There the faithful disciples will have their lives, which

20 But when ye see Jerusalem compassed with armies,
21 then know that her desolation is at hand. Then let
them that are in Judæa flee unto the mountains; and
let them that are in the midst of her depart out; and let
22 not them that are in the country enter therein. For

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would have been forfeited by apostasy. See note on ix. 24. Instead of this saying, Matthew (xxiv. 13) and Mark (xiii. 13) have: 'He that endureth [the verbal form of the Greek word rendered "patience" in Luke] to the end, the same shall be saved.'

xxi. 20–24. *The doom of Jerusalem.* The spectacle of armies gathering round Jerusalem will be the sign of her approaching ruin. Then safety must be found in flight. Jesus commiserates the lot of mothers with young babes in the horror of those times. Great calamities will fall on the Jews, and their city will be trampled down by Gentile powers, till the time of the Gentiles is completed.

20. Jerusalem compassed with armies: *lit.* 'being compassed,' i. e. while the armies are in the very act of gathering round the city, and when there is still an opportunity of escaping. In Luke this very explicit phrase takes the place of the vague expression repeated from Daniel, 'the abomination of desolation,' in Matthew (xxiv. 15) and Mark (xiii. 14). Luke's definite language here and again in verse 24, when contrasted with the more obscure and general terms of the parallel passages in the two other Synoptic Gospels, has given rise to the opinion that this Gospel was written after the destruction of Jerusalem. If that be so, it would seem that Luke has interpreted by the light of history, for the benefit of Theophilus and other Gentile readers, the more general terms clothed in more Jewish imagery which we find in Matthew and Mark, and which therefore must be considered closer to the original form of our Lord's language. This is more probable than that Luke's distinct language has been rendered obscure by Matthew and Mark.

her desolation, &c.: a prediction that the siege will end in the destruction of the city. Thus forewarned, the disciples can act accordingly.

21. in Judæa: i. e. the whole district round about Jerusalem.

unto the mountains: limestone hills abounding in caves where refugees could hide, as David when a fugitive from Saul hid with his men in these same mountains.

in the midst of her. Eusebius says that the Christians of Jerusalem made their escape before the siege to Pella in Peræa, in accordance with the warning of an 'oracle' (*Hist. Eccl.* iii. 5).

them that are in the country: perhaps meaning people whose residence is in Jerusalem working out on their farms or

these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with 23
child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, 24
and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be 25

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vineyards, for whom it will not be safe to return home to fetch away property, &c.; but more probably country people, flying before the march of the Roman army, who might think they would find safety within the walls of the city. They are warned against attempting to do so.

22. all things which are written: referring to O.T. prophecies, e.g. Micah iii. 12: 'Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.'

24. The various statements of this verse are only found in Luke.

they shall fall, &c. Josephus states that 1,100,000 perished in the siege, and that 97,000 were carried away into captivity. Josephus is accustomed to exaggerate when dealing with figures, and it is manifest that he must be doing so here. Still there was wholesale destruction and slavery of the survivors.

trodden down of the Gentiles: Gentile possession of Jerusalem, insulting it.

the times of the Gentiles: *lit.* 'seasons of the Gentiles,' their special occasions or opportunities, i.e. either occasions of judgement, when they in turn shall be overthrown, or opportunities of grace, during which they are being brought into the kingdom. The latter seems the more likely meaning, since the phrase is found only in Luke, the Gospel that most enlarges on the graciousness of the good news for the Gentiles.

fulfilled: 'completed': when these seasons have come to an end.

xxi. 25-28. *The coming of the Son of man.* After the completion of the seasons of the Gentiles there will be great signs in heaven and on earth with alarming times. Then the Son of man will be seen coming in power and splendour. For Christ's disciples that will be the time of deliverance.

It is to be observed that Luke distinctly separates the great events of the second advent from the destruction of Jerusalem, as they are not divided in the other Synoptic Gospels, placing the seasons

signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea
26 and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for
27 the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with
28 power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

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of the Gentiles between, and thus indicating a considerable interval. Writing after the destruction of Jerusalem, as perhaps was not the case with the other Synoptic writers, he was in a position to see the distinction of two events that were run together in their minds, and so the better to disentangle the reports of our Lord's sayings on the two subjects and assign them severally to their right places.

25. signs in sun and moon and stars. It is quite in accordance with the custom of prophecy to take these words metaphorically, e. g. Isaiah xiii. 10: 'For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine'—where the context shews that the troubles connected with the overthrow of Babylon are thus poetically described. Eclipses of sun and moon and falling meteors represent great changes in the regular course of events. Similarly 'the roaring of the sea' points to ocean tempests as symbolical of great commotion, danger, and terror among men.

26. powers of the heavens: not angels. Evidently the language points to the physical heavens, the starry regions, perhaps as metaphorical of governments, or more generally of ruling influences of all sorts, which are unsettled in times of great revolutions.

27. Plainly predicting a return in power and splendour. But it is not reasonable to take the language literally, to teach that Jesus will come visibly with material clouds, if the other prophetic words of the passage are metaphorical. See note on ix. 26.

28. lift up your heads: as though they had been bowed while the tempest swept over them.

your redemption. The word is used here in its most general sense, meaning deliverance from all the troubles before enumerated. But it will naturally introduce its deeper meaning. When Christ comes he will bring full deliverance, perfect salvation to his people.

And he spake to them a parable: Behold the fig tree, 29
and all the trees: when they now shoot forth, ye see it 30
and know of your own selves that the summer is now
nigh. Even so ye also, when ye see these things coming 31
to pass, know ye that the kingdom of God is nigh.
Verily I say unto you, This generation shall not pass 32
away, till all things be accomplished. Heaven and earth 33
shall pass away: but my words shall not pass away.

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xxi. 29-33. *The lesson of the trees.* As the sprouting of the trees is recognized for a sign that summer is near, so the appearance of the signs of which Jesus has spoken should make his people know that the kingdom of God is near. The accomplishment of Christ's predictions is to take place before the generation then living passes away.

29. the fig tree, and all the trees. Matthew (xxiv. 32) and Mark (xiii. 28) only have 'the fig tree.' It has been conjectured that the addition 'and all the trees' comes in Luke for the benefit of people in countries where the fig tree is not known.

30. know of your own selves: from your own observation, without being told. So it should be when the signs Jesus has just described appear.

31. the kingdom of God is nigh. This seems to be equivalent to the statement in verse 28: 'Your redemption draweth nigh,' in the full realization of the kingdom and the triumph of Christ at his return.

32. This generation. This must mean the people then living, not 'mankind,' nor 'the Jews,' as some have suggested. Thus we read: 'This generation is an evil generation. . . . Even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation' (xi. 29, 30). The same idea occurs unmistakably in ix. 27: 'There be some of them that stand here,' &c., plainly meaning that some of the people then present are to see what is predicted.

till all things be accomplished. It is difficult to reconcile these words with verse 24: 'And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,' which points to some time after the destruction of Jerusalem. We must suppose them to refer to the time of that event, which in Luke is separated from the second advent by a considerable interval. The only alternative is to identify the second advent with the destruction of Jerusalem, as it seems to be identified in Matthew and Mark.

34 But take heed to yourselves, lest haply your hearts be
overcharged with surfeiting, and drunkenness, and cares
of this life, and that day come on you suddenly as a snare:
35 for *so* shall it come upon all them that dwell on the face
36 of all the earth. But watch ye at every season, making
supplication, that ye may prevail to escape all these
things that shall come to pass, and to stand before the
Son of man.
37 And every day he was teaching in the temple; and

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xxi. 34–38. *Warnings against unpreparedness.* Jesus warns his disciples against self-indulgence and worldly care, in view of the sudden coming of the great day. They are to watch with prayer that they may be prepared to meet the Son of man. Jesus teaches in the temple every day, and lodges at night on the Mount of Olives.

34. surfeiting: *lit.* 'nausea.'

cares of this life: first self-indulgence, then anxiety, are named as the two great branches of worldly absorption.

35. dwell: *lit.* 'sit,' as at their ease.

all the earth. This might be translated 'all the land.'

36. to stand: i. e. not to quake and shrink, to be able to face the Son of man. In the Wisdom of Solomon v. 1 we read: 'Then shall the righteous man stand in great boldness.'

37. every day: from Sunday till Thursday in the last week.

lodged in the mount: at the garden of Gethsemane.

NOTE.—The contents of this chapter, and their parallels in Matthew and Mark, have been called 'The Apocalypse of Jesus.' Some critics consider this to be a Christian or even a Jewish Apocalypse, not originated by our Lord, but erroneously assigned to him by the church of later times. The language is very like that of other Apocalyptic literature, especially that of the *Book of Enoch*. But this theory is beset with difficulties. It is very unlikely that all three evangelists would be deceived to so great an extent. No trace of the supposed original Apocalypse can be found. Moreover, sayings of kindred nature are met with among the teachings of Jesus in other parts of the Gospels (e.g. Luke ix. 26, 27; xii. 40; xiii. 35; xvii. 22–37; and parallel passages). It is most improbable that all these come from some foreign source. The difficulty of interpretation rests chiefly on the apparent confusion between the destruction of Jerusalem and the coming of Christ for final victory and judgement. But, as we have seen, it is possible that his separate teachings on these two subjects

every night he went out, and lodged in the mount that
is called *the mount* of Olives. And all the people came 38
early in the morning to him in the temple, to hear him.

Now the feast of unleavened bread drew nigh, which **22**
is called the Passover. And the chief priests and the 2
scribes sought how they might put him to death; for they
feared the people.

And Satan entered into Judas who was called Iscariot, 3

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were run together in the traditions of the early Christians. We have observed a distinction drawn by Luke that is not noted by the other evangelists, in the separation at verse 24. Dr. Russell in *The Parousia* maintained that the whole was fulfilled at the destruction of Jerusalem. But he had to strain the words about the coming of the Son of man to confine them to that event.

PASSION AND DEATH, xxii, xxiii.

xxii. 1-6. *Judas's treason.* As the passover approaches, the Jewish authorities seek means for putting Jesus to death. Judas, now possessed by Satan, offers to betray Jesus, and is promised a money payment for doing so.

1. the feast of unleavened bread: when all leaven is excluded from Jews' houses for a week, commencing at the 14th Nisan, about our Easter.

called the Passover: an explanation for Luke's Gentile readers. The festival was associated in the law with the deliverance of Israel in Egypt at the time of the slaying of the firstborn (see Exod. xii.); but these associations appear to have been grafted on to an older harvest festival, the feast following the early barley harvest (see Lev. xxiii. 10-14).

2. the chief priests and the scribes: the two rival parties in the Sanhedrin united against Jesus.

feared the people. The popularity of our Lord's teaching in the temple, especially among the Galilæan pilgrims, made the most public places the safest for him.

3. Satan entered. This is not in Matthew or Mark, but in John xiii. 2 it is stated that the purpose to betray his Master was put into the heart of Judas by the devil. Luke's stronger language does not point to demoniacal possession. In the Gospels Satan is always distinct from the demons of epilepsy and insanity. He is the tempter. Nor does he come apart from man's will. Satan entering is the result of man surrendering to the temptation and permitting the dominance of evil over his actions.

Judas. See note on vi. 16.

4 being of the number of the twelve. And he went away,
and communed with the chief priests and captains, how
5 he might deliver him unto them. And they were glad,
6 and covenanted to give him money. And he consented,
and sought opportunity to deliver him unto them in the
absence of the multitude.
7 And the day of unleavened bread came, on which the

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4. communed with: *lit.* 'talked with.' It is a pity our Revisers have retained a phrase which to the modern reader conveys religious associations.

captains: the officers of the temple guard. The scribes previously mentioned, at verse 2, are not brought into this bargain with Judas. It was an affair of the temple authorities only.

5. money. The word for money here is 'silver,' as at 1 Timothy vi. 10, not 'copper,' the word used by Mark in the incident of the contributions to the temple treasury (xii. 41). The 'thirty pieces of silver' are only mentioned in Matthew (xxvi. 15).

6. in the absence of the multitude: or 'without a tumult.'

xxii. 7-13. *Preparation for the feast.* On the day for the removal of leaven Jesus sends Peter and John to prepare for the passover. In reply to their inquiry where this is to be, he bids them follow a man with a pitcher of water, and enter the house where he goes in. There they are to inquire for the guest-chamber and make ready. This they do, finding all as Jesus has described.

7. the day of unleavened bread: the 14th Nisan, the day when leaven was removed from the house. This was done by 3 p.m., to be safe with a margin of three hours before sunset, which would be about 6 p.m. at that time of the year. This phrase makes it quite clear that, according to Luke, Jesus did not anticipate the time of the feast, as some have supposed in order to reconcile the Synoptic accounts with John. Our evangelist does not merely say that Jesus ate the passover; he distinctly places that act (verses 15 ff.) after mentioning the day in which the lamb 'must' be slain, plainly meaning, as necessitated by the requirement of the law. But in John it appears as though the feast were still future when Jesus was crucified. Thus we read that the Jews 'entered not into the palace, that they might not be defiled, but might eat the passover' (John xviii. 28), &c. Possibly these references in the fourth Gospel apply to the whole passover week that followed the eating of the lamb.

passover must be sacrificed. And he sent Peter and 8
John, saying, Go and make ready for us the passover,
that we may eat. And they said unto him, Where wilt 9
thou that we make ready? And he said unto them, 10
Behold, when ye are entered into the city, there shall
meet you a man bearing a pitcher of water; follow him
into the house whereinto he goeth. And ye shall say 11
unto the goodman of the house, The Master saith unto
thee, Where is the guest-chamber, where I shall eat the
passover with my disciples? And he will shew you 12
a large upper room furnished: there make ready. And 13
they went, and found as he had said unto them: and
they made ready the passover.

And when the hour was come, he sat down, and the 14

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the passover must be sacrificed: the slaying of the lambs at the temple by the priests.

8. he sent Peter and John, &c.: only in Luke.

10. a man bearing a pitcher of water: unusual in the East, where water is drawn and carried by women. This seems to have been a sign previously agreed upon between Jesus and the householder. The extreme dangerousness of the situation calls for great caution. Jesus does not wish to be arrested before eating the passover with his disciples.

11. the goodman of the house: the householder who is found in the house, not the same person as the man with the pitcher, who would be a slave.

The Master: shewing that the householder was a friend.

the guest-chamber: the Greek word that is rendered 'inn' in the account of the nativity (ii. 7).

12. a large upper room: built over the smaller rooms below, reserved for guests or for social gatherings.

furnished: *lit.* 'strewn,' i. e. with the cushions spread out on the benches, indicating that the room has been put ready for use.

xxii. 14–20. *The Lord's Supper.* At the proper time Jesus sits down to the passover meal with his apostles, telling them that he has eagerly looked forward to the occasion. It will be the last before he meets them again in his kingdom. He hands them a cup after giving thanks for it. Then he breaks bread and hands that to

15 apostles with him. And he said unto them, With desire
I have desired to eat this passover with you before
16 I suffer: for I say unto you, I will not eat it, until it
17 be fulfilled in the kingdom of God. And he received
a cup, and when he had given thanks, he said, Take

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them, calling it his body, and bidding them do this in remembrance of him. Similarly he gives a cup, describing it as the new covenant in his blood. Accounts of the Lord's Supper are given in the three Synoptics (see Matt. xxvi. 20–29; Mark xiv. 22–25), and by Paul in 1 Corinthians xi. 23–25. John (xiii. 1. 2) mentions the Paschal meal, but not the institution of the Lord's Supper.

14. the hour: for the passover, i. e. just after sunset (Exod. xii. 8), 'between the two evenings' (marg.), between sunset and dark, in the twilight.

he sat down: reclining on a bench. There would be three tables placed as three sides of a square, with the benches on the further side of them, the opening of the square being available for a servant to bring in the dishes.

15. Only in Luke.

16. until it be fulfilled: fully realized and perfected, as though the passover were a prophecy and an imperfect anticipation of the great feast of the kingdom.

17. And he received: implying that the cup had been handed to him.

a cup. Only Luke mentions this cup before the bread in the account of the supper, though Paul twice names the cup before the bread when making general references to the Lord's Supper (1 Cor. x. 16, 21). Luke mentions a cup further on after the bread (at verse 20) in the place where the other accounts have the cup. Were there then two cups? There were four or even five cups handed round at the Jewish passover. It has been suggested that this cup is the second in the feast, that which is followed by eating the unleavened bread. Then Luke's second cup would be the third of the Jewish feast, that which follows the bread. But this implies that the Lord's Supper was the same meal as the passover. But the cup mentioned in verse 20 was 'after supper.' Besides, Luke mentions the thanksgiving previous to the first reference to a cup, as he does in connexion with the distribution of the bread, but not when he again speaks of the cup. Therefore it would seem that the first reference to the cup introduces the new special ordinance which our Lord here grafts on to the passover. If so, we must say that Luke inverts the order. Then when he again refers to the cup he supplements what he has previously said about it, but perhaps means this to

this, and divide it among yourselves: for I say unto you, 18
I will not drink from henceforth of the fruit of the vine,
until the kingdom of God shall come. And he took 19
bread, and when he had given thanks, he brake it, and
gave to them, saying, This is my body which is given

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apply to the same cup, so that there was only one cup. We have no reason to suppose that any importance was attached to the order in which the two elements were given. The cup comes before the bread in the directions about the Eucharist in the *Didachè*, a church manual to be dated perhaps about the end of the first century. Possibly Luke had two accounts before him, one placing the cup before the bread, the other after.

given thanks. The person presiding at the passover feast gave thanks.

divide it among yourselves. All partook of the cup, as all partook of the bread.

18. I will not drink from henceforth. Did Jesus himself drink of the cup on this occasion? If it is a part of the passover feast, *yes*, for verse 15 implies that he partook of the feast. In that case he must mean here that he will not take it again till the kingdom comes. But if only one cup was referred to, the answer must be *no*. He did not eat the bread that represented his body, or drink the wine that represented his blood. In either case his meaning is that he will have no more festivities till he rejoices in the completed kingdom.

19. bread: a loaf, a flat cake of unleavened bread.

brake it. Being unleavened it would be hard, like a biscuit. But bread was always broken among the Jews, not cut.

This is my body. The metaphorical language could not be misunderstood by Jews. Jesus said 'I *am* the light,' 'I *am* the door,' 'I *am* the way.' In the O. T. we read 'All flesh *is* grass' (Isa. xl. 6), where the simple verb 'to be' evidently introduces a metaphor. Analogously we may understand our Lord's words here to mean 'This represents my body.'

given for you. Since it is not 'given *to* you' we must understand a vague reference to sacrifice, later more explicitly mentioned with reference to the cup. It is not simply Christ giving his body to feed his disciples. He gives it on their behalf.

All accounts contain the famous words, 'This is my body.' But they vary in other respects thus:—

Luke: 'This is my body which is given for you: this do in remembrance of me.'

Paul: 'This is my body which is for you: this do in remembrance of me.'

20 for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for

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Matthew: 'Take, eat; this is my body.'

Mark: 'Take ye: this is my body.'

The close resemblance between Luke and Paul is apparent throughout.

this do in remembrance of me. This is not in Matthew nor in Mark; but it is in 1 Corinthians xi. 25. Thus Paul and Luke are our authorities for the idea that Jesus told his disciples to repeat what he had done, and so constituted it an ordinance of the church. It has been maintained recently that we owe the perpetuation of the Lord's Supper to Paul's initiative, not to our Lord's directions, Luke taking his account from the apostle. But Paul's account is the most ancient of all the N. T. records of the supper, and he distinctly assigns the words to our Lord himself. They indicate that the ordinance is to be a commemoration of Christ among his people, and especially of Christ as himself the food of his disciples' spiritual life.

20. after supper. The bread was taken during the meal, 'while they were eating,' the cup after it was over. So it might be the concluding cup of the passover.

the new covenant. A covenant is an agreement between two parties, but in Scripture the word 'covenant' is used for God's arrangement which men receive and enter into. Therefore the usual Greek word for covenant (*sunthékē*) is not used, but a Greek word commonly employed for a will or 'testament' (*diathékē*). Thus our A. V. has 'testament,' and so we get the titles 'Old Testament' and 'New Testament.' But as there is no thought of a will here, it is better to use the word 'covenant.' Jesus introduces a new arrangement or agreement between God and man. The idea is evidently based on Jeremiah xxxi. 31: 'Behold, the days come, saith the Lord, that I will make a new covenant,' &c.

in: a Hebraism, meaning 'by means of.'

my blood: a reference to the Jewish practice of confirming a covenant by a sacrifice, in which a victim is slain. Thus we read in Exodus xxiv. 8: 'And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant,' &c. An allusion to this custom is evidently in the mind of the author of the Epistle to the Hebrews when he writes of coming to Jesus, 'the mediator of a new covenant,' and to 'the blood of sprinkling.' Therefore our Lord must be referring to his death after the analogy of a sacrifice that confirms a covenant. The dying of Jesus gives validity to the new covenant.

you. But behold, the hand of him that betrayeth me 21
is with me on the table. For the Son of man indeed 22
goeth, as it hath been determined: but woe unto that
man through whom he is betrayed! And they began 23
to question among themselves, which of them it was
that should do this thing.

And there arose also a contention among them, which 24

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that which is poured out: blood shed in death, as the wine is poured out into the cup.

for you: on your behalf, as in verse 19.

The four accounts of the cup are as follows:—

Luke: 'This cup is the new covenant in my blood, even that which is poured out for you.'

Paul: 'This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.'

Matthew: 'Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins.'

Mark: 'This is my blood of the covenant, which is shed for many.'

xxii. 21-23. *The presence of the traitor.* Jesus announces the presence of a traitor among his disciples, and deplores the man's miserable state. The disciples wonder which one of them is indicated.

This incident is in John xiii. 21-27 as well as in all three Synoptic writers.

21. with me on the table. The order of the narrative in Luke suggests that the traitor had partaken of the Lord's Supper. But Mark is more explicit at this point, and he places the incident about the traitor before the institution of the ordinance (Mark xiv. 17-21), and so does Matthew (xxvi. 21-25). Then in Matthew and Mark, Jesus indicates the traitor as he who is dipping with him in the dish; but in the fourth Gospel, with an apparent reference to the same moment, it is said that as soon as Judas had received the sop he went out (John xiii. 30). Therefore it would seem that Judas had left before the bread and wine were distributed.

23. began to question. From Matthew (xxvi. 23) and Mark (xiv. 20) we see that Jesus answered the questions of his disciples by indicating the traitor as the man who was dipping with him in the dish. John goes further, and tells of a secret sign given to himself, the presentation of a sop to Judas (John xiii. 26).

xxii. 24-30. *Dispute about precedence.* The disciples are

25 of them is accounted to be greatest. And he said unto
them, The kings of the Gentiles have lordship over
them; and they that have authority over them are called
26 Benefactors. But ye *shall* not *be* so: but he that is the
greater among you, let him become as the younger; and
27 he that is chief, as he that doth serve. For whether
is greater, he that sitteth at meat, or he that serveth?
is not he that sitteth at meat? but I am in the midst
28 of you as he that serveth. But ye are they which have
29 continued with me in my temptations; and I appoint unto
you a kingdom, even as my Father appointed unto me,
30 that ye may eat and drink at my table in my kingdom;
and ye shall sit on thrones judging the twelve tribes of

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disputing for precedence. Jesus says that this is heathenish. Among his people the chief should take the humblest place, and serve as Jesus does. All the apostles shall be enthroned as judges.

24. there arose also a contention. Only Luke places this incident here. It is scarcely credible that such a dispute should have arisen after the great lesson of the feet-washing, which John places before the supper (John xiii. 5–17). The other evangelists give most of the contents of this paragraph earlier (Matt. xx. 24–28; Mark x. 41–45). If the dispute had arisen just before the feast, as to who should then have the places of honour, this would account for Jesus washing his disciples' feet, and so giving them a practical lesson especially needed at the moment.

greatest: *lit.* 'greater,' i. e. than the others.

25. kings: a touch of irony. These peasants were not kings. What occasion had they for pride of place?

Gentiles: therefore heathen.

called Benefactors: as though their favours were acts of condescending patronage.

27. sitteth at meat: *lit.* 'reclineth,' i. e. at table.

as he that serveth: perhaps then illustrated by the feet-washing, only recorded in John.

28. temptations: or 'trials,' 'troubles'; a common meaning of the original word in late Greek.

30. sit on thrones. All the apostles will have high places. It is needless then for them to dispute as to which will be greatest. Some day they will all be greater than those heathen monarchs

Israel. Simon, Simon, behold, Satan asked to have you, 31
that he might sift you as wheat: but I made supplication 32
for thee, that thy faith fail not: and do thou, when once
thou hast turned again, stablish thy brethren. And he 33
said unto him, Lord, with thee I am ready to go both
to prison and to death. And he said, I tell thee, Peter, 34
the cock shall not crow this day, until thou shalt thrice
deny that thou knowest me.

And he said unto them, When I sent you forth without 35

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whose pride they are imitating, but with no need for jealousy, because without mutual rivalry.

xxii. 31-34. *Warning to Peter.* Simon is warned that Satan will try him, but Jesus has prayed for him. When he declares that he will not leave his Lord, he is told that he will deny Christ. This warning is in all four Gospels.

31. asked to have you. The Greek is stronger than this. It means 'obtained by asking.' The idea is the same as that in the Book of Job, where Satan obtains permission to put the patriarch to the test (Job i. 11, 12).

sift you: to discover what solid worth there is in you, like the grain; and what worthlessness of character, like the chaff.

32. I made supplication. Jesus has already prayed for Peter.

faith: fidelity, faith being here used in the O. T. sense of the word.

turned again: in anticipation of the fall and repentance.

34. Peter: the only occasion on which Jesus directly addresses the apostle by his surname, now appealing to the stability it suggests.

the cock shall not crow. The fourth Roman watch of the night was called 'cock-crowing.'

this day. According to Jewish reckoning the new day had begun at sunset, before the passover meal.

xxii. 35-38. *The coming peril.* Jesus reminds his disciples that they wanted nothing when he sent them out without provisions for travel; but now they are to make such provisions. This is only in Luke.

35. When I sent you forth. Addressed to the Twelve, this must refer to the commission they had received (see ix. 3), though the words are those of the commission to the Seventy (x. 4): 'Carry no purse, no wallet, no shoes.'

purse, and wallet, and shoes, lacked ye anything? And
36 they said, Nothing. And he said unto them, But now,
he that hath a purse, let him take it, and likewise
a wallet: and he that hath none, let him sell his cloke,
37 and buy a sword. For I say unto you, that this which
is written must be fulfilled in me, And he was reckoned
with transgressors: for that which concerneth me hath
38 fulfilment. And they said, Lord, behold, here are two
swords. And he said unto them, It is enough.
39 And he came out, and went, as his custom was, unto

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36. he that hath none. This must point forward, not backward to the things just named, i. e. it must mean 'he who has no sword.' This is a good instance of the truth that rules applying to certain circumstances may not fit altered circumstances. It shews that sayings of Jesus should not be torn out of their context and made laws for all time, apart from suitability and regardless of altered conditions. We have to remember that our obedience is to be to the principles of Christ's government, the eternal truth he reveals, the spirit of his teaching. He does not rule by cast-iron laws. His most definite utterances are not absolute maxims, but practical directions, or specimen regulations, to be interpreted and applied wisely. He calls his people friends, not slaves.

37. this which is written: a technical phrase, meaning 'Scripture.'

he was reckoned, &c.: Isaiah liii. 12, here applied by Jesus to himself.

hath fulfilment: *lit.* 'has an end,' a phrase used of the accomplishment of oracles and prophecies.

38. It is enough: not 'They are enough.' Two swords would not have sufficed for a resistance by force. The words are a curt dismissal of the subject. Jesus had not intended his utterance to be taken literally. All along he discouraged the resort to force, and this was equally manifest at the last.

xxii. 39–46. *The agony.* Jesus goes to the Mount of Olives according to his custom. Warning his disciples to pray that they may be kept from temptation, he leaves them, and prays for deliverance, but subject to God's will. Though comforted by an angel, he is in great agony. Rising from prayer he finds his disciples sleeping, and rouses them for prayer. This is in Matthew (xxvi. 36–46) and Mark (xiv. 32–42), but not in John.

the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, 40 Pray that ye enter not into temptation. And he was 41 parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, 42 remove this cup from me: nevertheless not my will, but thine, be done. And there appeared unto him an angel 43

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39. as his custom was: see xxi. 37. Mark (xiv. 26) says they sang a hymn first.

the disciples: the eleven, Judas being absent, as the sequel shews.

40. at the place. Matthew and Mark call this Gethsemane, 'the oil-press.' John (xviii. 1) says it was a garden. There is a traditional garden of Gethsemane, encircled with a wall and containing gnarled old olive-trees and sweet-scented flowers. This can be traced back to the time of Constantine. But the trees could not be those of our Lord's time, since Titus cut down all the trees on the Mount of Olives and used the hill for besieging purposes.

Pray: addressed to the eleven. Luke does not mention the separation of the three, Peter, James, and John, described in the other Synoptics.

41. he was parted from them: rather 'was drawn away,' apparently by the intensity of emotion.

42. if thou be willing. The Greek word for 'willing' is one implying deliberation, as though our Lord had said, 'if this is in agreement with thy counsels.'

this cup. Jesus had spoken before of the cup that he was to drink (see Mark x. 38). The image of drinking a cup is a Hebrew metaphor for any great experience in life a man has to undergo, e. g. Psalm xi. 6, 'the portion of their cup'; xvi. 5, 'The Lord is the portion of mine inheritance and of my cup.'

not my will. The word for 'will' here is one implying desire or intention, the settled will.

43, 44. These two verses are not in the best and oldest MSS. Therefore critics regard them as not part of the Gospel. Nevertheless Westcott and Hort consider that they represent a genuine tradition, and both words and ideas in them well suit Luke's style and thought. We meet with a reference to their contents as early as Justin Martyr in the middle of the second century, and again in Irenæus thirty years later.

there appeared. The angel was actually seen by Jesus.

44 from heaven, strengthening him. And being in an agony
he prayed more earnestly: and his sweat became as it
were great drops of blood falling down upon the ground.
45 And when he rose up from his prayer, he came unto
46 the disciples, and found them sleeping for sorrow, and
said unto them, Why sleep ye? rise and pray, that ye
enter not into temptation.
47 While he yet spake, behold, a multitude, and he that
was called Judas, one of the twelve, went before them;
48 and he drew near unto Jesus to kiss him. But Jesus said
unto him, Judas, betrayest thou the Son of man with

It is characteristic of Luke to mention the angel, not referred to in the other Gospels.

agony: the only instance of this word in the N. T., though the verbal form of it is used for a wrestling intensity of prayer (e. g. Col. iv. 12). Matthew and Mark use words suggestive of great distress of mind.

as it were great drops of blood. Luke does not expressly state that there was blood. The sweat of agony dropped to the ground *like* great drops of blood. And yet the introduction of the word 'blood' suggests that there was the appearance of blood, the red colour. The physician evangelist, if he wrote these words, is cautious about making too positive a statement about this strange phenomenon.

45. Matthew and Mark are more explicit, telling how Jesus came and went no less than three times.

xxii. 47–53. *The betrayal.* Judas comes with a number of men and approaches Jesus to kiss him, but our Lord addresses him as a traitor. The disciples begin to shew resistance, and one cuts off a high priest's servant's ear, which Jesus at once restores. He asks the officers why they have come for him with arms as though he were a robber. This is in all four Gospels.

47. drew near . . . to kiss him. Luke does not mention that this was previously agreed upon as a sign, nor does he say that Judas kissed Jesus; his language rather suggests that our Lord, perceiving his intention, unmasked the man's treachery before he had gone that length. But Matthew (xxvi. 49) and Mark (xiv. 45) state that he did actually give the kiss of treason. John does not refer to the kiss. Among the Jews the kiss on the cheek was a common salutation among friends, as it is to-day in the East and on the Continent.

a kiss? And when they that were about him saw what 49
would follow, they said, Lord, shall we smite with the
sword? And a certain one of them smote the servant 50
of the high priest, and struck off his right ear. But 51
Jesus answered and said, Suffer ye thus far. And he
touched his ear, and healed him. And Jesus said unto 52
the chief priests, and captains of the temple, and elders,
which were come against him, Are ye come out, as
against a robber, with swords and staves? When I was 53
daily with you in the temple, ye stretched not forth your
hands against me: but this is your hour, and the power
of darkness. And they seized him, and led him *away*, 54

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49. shall we smite with the sword? A natural question, if Christ's words in verse 36 should be taken literally.

50. the servant of the high priest. John gives the man's name, Malchus, and says Peter was the disciple who did the deed.

51. Suffer ye thus far. This may be taken in either of two senses: (1) If addressed to the men come to arrest Jesus, it means: 'Excuse this one act of resistance; there shall be no more.' (2) If addressed to the disciples, it means: 'Let them go to the length of arresting me; do not resist.' The second is the more likely meaning, as we have the word 'answered,' which seems to point to the reply to the question in verse 49, 'Lord, shall we smite with the sword?'

touched his ear: not merely the place from which it was severed. Jesus did not create a new ear; he restored the severed ear. This is only mentioned by Luke.

52. the chief priests, who according to this Gospel are thus seen accompanying the military officers and men. They do not appear in the three other accounts.

a robber: a brigand, such as Barabbas.

staves: or clubs.

53. power: *lit.* 'authority.' Now is the time when darkness rules and has its way. The phrase occurs in Colossians i. 13, where this authority of darkness does not appear as ruling by right, but as a cruel tyranny.

xxii. 54-65. *Peter's repeated denial of Christ, and the first mockery of him.* Jesus is arrested and led away to the high priest's house. Peter follows and warms himself at a fire in the court-yard. There

and brought him into the high priest's house. But Peter
55 followed afar off. And when they had kindled a fire in
the midst of the court, and had sat down together, Peter
56 sat in the midst of them. And a certain maid seeing
him as he sat in the light *of the fire*, and looking sted-
57 fastly upon him, said, This man also was with him. But
58 he denied, saying, Woman, I know him not. And after
a little while another saw him, and said, Thou also art
59 *one* of them. But Peter said, Man, I am not. And after
the space of about one hour another confidently affirmed,

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a maid suspects him as one who was with Jesus, but he denies. Charged a second time and yet a third, he denies again and again. While he is speaking the cock crows, and Jesus turns and looks on Peter. Then Peter recollects his warning and goes out, weeping bitterly. Jesus is mocked by the high priest's people.

54. seized him: formally arrested.

the high priest's house. This was in the temple enclosure, where, according to John (xviii. 12–24), Annas lived with his son-in-law, Caiaphas. Luke gives no account of the examination before Caiaphas, of which we read in Matthew (xxvi. 57–68), and Annas, as we read in John (xviii. 13). These were informal investigations, preliminary to the real trial before the Sanhedrin.

55. a fire: a charcoal fire on a brazier. It was the middle of the night, and early in April, when the nights are very cold at Jerusalem, 2,000 feet above the sea.

sat down: on the pavement of the court-yard.

56. a certain maid. Mark (xiv. 66) says that she was one of the high priest's maid-servants; John (xviii. 17) states that she was the door-keeper. If so, it was her business to see that improper persons did not enter her master's house.

58. another saw him. Mark (xiv. 68) says that Peter had gone out to the porch. Peter's answer in our Gospel indicates a man as the second accuser, 'Man, I am not.' But in Matthew (xxvi. 71) it is 'another maid,' the feminine gender being used. According to Mark (xiv. 69) it was the maid who had detected him the first time: 'And the maid saw him, and began again to say to them that stood by,' &c. These slight variations are unimportant. All accounts agree with regard to the main fact, viz. that Peter was accused three times, and that three times he denied his Master.

59. after the space of about one hour. The first two denials had come near together. Since then the apostle had had time to reflect and collect his mind.

saying, Of a truth this man also was with him: for he is
a Galilæan. But Peter said, Man, I know not what thou 60
sayest. And immediately, while he yet spake, the cock
crew. And the Lord turned, and looked upon Peter. 61
And Peter remembered the word of the Lord, how that
he said unto him, Before the cock crow this day, thou
shalt deny me thrice. And he went out, and wept 62
bitterly.

And the men that held *Jesus* mocked him, and beat 63
him. And they blindfolded him, and asked him, saying, 64
Prophesy: who is he that struck thee? And many other 65
things spake they against him, reviling him.

And as soon as it was day, the assembly of the elders 66

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another. John (xviii. 26) says that he was a kinsman of Malchus. Thus Peter's hasty action in the garden is now getting him into trouble.

a Galilæan: known by his provincial pronunciation. See Matthew xxvi. 73: 'Thy speech bewrayeth thee.'

60. I know not, &c. Luke does not mention the cursing and swearing described in Matthew and Mark.

immediately. All agree that the cock crew immediately after the third denial. Mark (xiv. 72) tells us that this was for the second time. He mentions the first crowing as coming after the first denial (xiv. 68).

61. the Lord turned, &c.: at the sound of the cock-crow. This most interesting fact is only mentioned in our Gospel.

62. wept: not merely shed tears, but wailed aloud.

63. the men that held Jesus: the high priest's servants and temple soldiers.

64. Prophesy: not to predict, but to speak by inspiration; a mockery of our Lord's claim to be a prophet. If he were a prophet he ought to know who had struck him, though he was blindfolded. Simon, the Pharisee, had concluded that he could not be a prophet because he did not seem to know what sort of woman was weeping at his feet (vii. 39).

xxii. 66–71. *Examination of Jesus before the council.* Early in the morning Jesus is examined by the Sanhedrin, who ask him if he is the Christ. He tells them that henceforth he will be seated by the throne of God. They take his own confession as sufficient.

66. as soon as it was day: about 6 a.m. on Friday.

of the people was gathered together, both chief priests and scribes; and they led him away into their council,
67 saying, If thou art the Christ, tell us. But he said unto
68 them, If I tell you, ye will not believe: and if I ask *you*,
69 ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God.
70 And they all said, Art thou then the Son of God? And
71 he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

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their council: the Sanhedrin, the supreme council of the Jews.

67. If thou art the Christ, &c. The method of examination was similar to that of modern French law courts—a direct questioning of the accused. The endeavour was to induce our Lord to incriminate himself. His acceptance of the homage of the Galilæan pilgrims when he entered Jerusalem was virtually a claim to be the Christ, and his subsequent acts and words pointed in the same direction. Now the council desires to hear the claim distinctly put forth in court.

68. ye will not believe. Jesus knows that his judges are prejudiced. Therefore it little matters what he says to them. Still Mark (xiv. 62) states that Jesus had given the direct answer to the high priest, saying 'I am.'

69. from henceforth. This cannot mean at some distant future time: it can only mean 'from this very time.' Christ will go straight from his death to his glory. This implies the answer to the Jews' question, and more. He must be the Christ if he is to sit at the right hand of God. Moreover, that Divine enthronement will be no earthly dignity which the council can afford to despise.

70. the Son of God. Jesus had called himself 'the Son of man'—an ambiguous title to the mind of the council. They ask if he claims the higher title, not meaning it in its full Christian sense, but as the loftiest name of the Messiah. In Mark (xiv. 61) we read, 'Art thou the Christ, the Son of the Blessed?'

Ye say that I am. This could be translated, as in the margin of the R. V., 'Ye say it, because I am'; but that would be a more awkward rendering. Cf. John xviii. 37, 'Thou sayest that I am a king.'

71. What further need have we of witness? Luke does not mention the two witnesses referred to by Matthew and Mark. Their evidence, having broken down, was ineffectual. Neither does our evangelist mention the charge of blasphemy and the

And the whole company of them rose up, and brought **23**
him before Pilate. And they began to accuse him, say- 2
ing, We found this man perverting our nation, and for-
bidding to give tribute to Cæsar, and saying that he
himself is Christ a king. And Pilate asked him, saying, 3
Art thou the King of the Jews? And he answered him
and said, Thou sayest. And Pilate said unto the chief 4
priests and the multitudes, I find no fault in this man.
But they were the more urgent, saying, He stirreth up 5

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consequent sentence that Jesus is worthy of death. He only mentions the claim to be the Christ as a ground of accusation; and then the removal of the case to Pilate's court, as one to be dealt with on political grounds.

xxiii. 1–7. *Examination before Pilate.* The council conduct Jesus to Pilate, before whom they accuse him of treason. In answer to Pilate's question, Jesus admits that he is the King of the Jews. Pilate does not find him guilty of any crime, but the Jews being urgent and referring to Galilee, Pilate sends Jesus to Herod.

1. Pilate: see note on iii. 1. The Jews had no right to inflict capital punishment, as we learn from John xviii. 31, and also from Josephus and the Talmud. They did so in the case of Stephen, riotously usurping the power; but that was in the absence of the Roman governor. Now the governor, whose head quarters were at Cæsarea, had come up for the passover to preserve order at that time among the crowds at Jerusalem.

2. forbidding to give tribute, &c.: exactly contrary to the truth (see xx. 21–26). This libel had not been mentioned in the trial before the Sanhedrin. It might be said that if Jesus claimed to be king, he must be aiming at stopping the Roman tribute.

Christ a king. By omitting what is in the other Synoptic Gospels—the accusations of threatening to destroy the temple and of blasphemy—Luke gets a clear, consistent narrative. Before the Sanhedrin, Jesus is questioned on his claim to be the Christ. This claim is now made the ground of accusation before Pilate. The malice and falsehood of the council are seen in pretending that Jesus was a political insurgent, which they well knew was not the case.

4. I find no fault, &c.: i. e. no crime. This implies an examination by Pilate not here described. The gap is supplied by John (xviii. 33 ff.).

the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent

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5. all Judæa: i. e. all the land of the Jews. This must include Judæa proper, the southern district of Palestine, and therefore the phrase contains a hint that our Lord's ministry had extended to this part, which we should scarcely gather from the Synoptics; but occurring thus incidentally, the hint confirms the fourth Gospel narrative of Christ's work in and around Jerusalem.

7. Herod: see note on iii. 1. Pilate sent Jesus to Herod, partly as a compliment to the tetrarch, but also to relieve himself of the responsibility of concluding the trial solely on his own authority.

xxiii. 8–12. *Jesus before Herod.* Herod is delighted to see Jesus, and puts many questions to him, all of which he meets with silence. The Jewish leaders vehemently accuse Jesus before Herod, who, with his soldiers, mocks at him. Herod and Pilate are now reconciled. This is only in Luke.

8. desirous to see him. We read of this earlier; see ix. 9. It was the wish of idle curiosity.

9. answered him nothing. Although Jesus had answered the Sanhedrin and Pilate, he treated Herod, who was an idle mocker, with silent disdain. Probably his questions were not the serious inquiries of a magistrate, but merely indicated shallow curiosity about miracles. Such heartless trifling, when our Lord was on trial for his life, was beneath contempt.

11. gorgeous apparel. This must not be confounded with the purple cloak which the Roman soldiers afterwards flung on Jesus

him back to Pilate. And Herod and Pilate became 12
friends with each other that very day: for before they
were at enmity between themselves.

And Pilate called together the chief priests and the 13
rulers and the people, and said unto them, Ye brought 14
unto me this man, as one that perverteth the people:
and behold, I, having examined him before you, found
no fault in this man touching those things whereof ye
accuse him: no, nor yet Herod: for he sent him back 15
unto us; and behold, nothing worthy of death hath been
done by him. I will therefore chastise him, and release 16
him. But they cried out all together, saying, Away with 18
this man, and release unto us Barabbas: one who for 19
a certain insurrection made in the city, and for murder,

(Mark xv. 17). Probably it was some old festal garment from the royal wardrobe—a mockery of the claim to be a king.

12. became friends. We have no account of the cause of the estrangement previously existing between Herod and Pilate. Possibly it had originated in the slaughter of Galilæans mentioned earlier (xiii. 1).

xxiii. 13–25. *Pilate condemns Jesus.* Pilate summons the Jewish leaders, and informing them that neither he nor Herod find Jesus to be worthy of death, proposes to chastise and release him. They ask instead for the release of Barabbas, an insurgent, and, in spite of Pilate's protests, clamour for the crucifixion of Jesus till Pilate yields.

14. perverteth the people: i. e. treasonably, against Rome.

16. chastise: meaning 'to scourge,' as a warning to Jesus to be more discreet in future—though unjustly, if he is innocent.

17. Not in the best MS. authorities. It comes in from Matthew xxvii. 15. In some MSS. this is placed after verse 19.

18. Barabbas: the son of Abba, or Father. He had taken part in a small insurrection. Therefore he was guilty of the very crime of which the Jews accused Jesus, and worse, since he had committed murder. The inconsistency of the Jews in asking the release of this man, while clamouring for the death of Jesus, must have been apparent to Pilate, and must have confirmed his conviction that the sudden display of zeal for the Roman authority on the part of the Sanhedrin was not honest.

20 was cast into prison. And Pilate spake unto them again,
21 desiring to release Jesus; but they shouted, saying,
22 Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him
23 and release him. But they were instant with loud voices, asking that he might be crucified. And their voices
24 prevailed. And Pilate gave sentence that what they
25 asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

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21. shouted: *lit.* 'were shouting,' i. e. continued some time shouting.

22. the third time. The first was at verse 4; the second at verse 14.

no cause of death: even if deserving scourging for a minor offence.

23. that he might be crucified: a Roman method of execution, derived from the Carthaginians, reserved for slaves and subject races. The Roman method of execution for citizens was by beheading; the Jewish method of execution was by stoning.

their voices prevailed: not their reasons, nor their evidence. There is a touch of irony in this sentence.

25. delivered up to their will: a plain proof that this was a gross betrayal of justice on the part of Pilate. It is not law, but the will of the mob and its leaders, that governs Pilate's action.

xxiii. 26–31. *On the way to the Crucifixion.* While Jesus is being led out of the city to be crucified, Simon of Cyrene is compelled to carry his cross. Many people follow with lamentations, and Jesus turns and bids them weep not for him, but for themselves and their children, warning them of terrible days that are coming on them. All after verse 26 is only in Luke.

26. Simon of Cyrene. Cyrene was the principal town of a district in North Africa corresponding to the modern Tripoli,

And there followed him a great multitude of the 27
people, and of women who bewailed and lamented him.
But Jesus turning unto them said, Daughters of Jerusalem, 28
weep not for me, but weep for yourselves, and for your
children. For behold, the days are coming, in which 29
they shall say, Blessed are the barren, and the wombs

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where a colony of Jews resided. They had a synagogue at Jerusalem (Acts vi. 9), to which possibly Simon belonged. As Simon was a very common name, we cannot certainly identify this man with 'Symeon that was called Niger,' who is mentioned with 'Lucius of Cyrene' in Acts xiii. 1, and infer that he was a negro. His name is Jewish. The fact that it is mentioned, when so few names are given in the Gospels, suggests that he was well known to the early church. In Mark xv. 21 he is described as 'the father of Alexander and Rufus,' evidently two well-known Christians. In Rom. xvi. 13 we meet with a Christian named Rufus, to whose mother Paul refers with grateful affectionateness. If he were the same Rufus mentioned in Mark, we should have the wife and the two sons of the cross-bearer as Christians in the later period.

coming from the country: therefore met by the procession going out to the place of execution. It was easier to impress a stranger for the odious task than to put it on a man from the Jerusalem crowd.

laid on him the cross. According to the fourth Gospel, Jesus went out from the Prætorium carrying his own cross (John xix. 17). Therefore it has been inferred that he sank from exhaustion on the road, and was physically unable to carry the heavy beams any further. It was customary for condemned criminals to carry the timber for their own crosses.

27. women. It has been remarked that no women appear in the Gospels as enemies of Christ.

28. Daughters of Jerusalem: a familiar phrase among the prophets, though always in the singular, e.g. Isaiah xxxvii. 22, where it means the inhabitants generally. Here, in the plural, it means the women of Jerusalem. These were not Christ's well-known women disciples, who were Galilæans.

28. weep not for me. Jesus did not want useless compassion.

weep for yourselves, &c. In a way the miseries that were to fall on Jerusalem were to be deplored as Christ's sufferings were not, for they were the consequences of guilt, and they ended in total ruin.

29. Blessed are the barren: the very opposite to the common

that never bare, and the breasts that never gave suck.
30 Then shall they begin to say to the mountains, Fall on
31 us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?
32 And there were also two others, malefactors, led with him to be put to death.
33 And when they came unto the place which is called

Jewish notion that while to have children is to be blessed, barrenness is a heavy misfortune for a woman.

30. Fall on us: to end the misery and the sight of horror.

31. This has been interpreted variously: (1) That the green tree represents Christ, the dry tree Jerusalem in its final state; the proverb meaning, 'If they so treat Christ in his innocence, how will they be treated in their guilt?' (2) That the green tree represents Jerusalem in its prosperity, and the dry, the city in its future desolation; the proverb in this view meaning, 'If such deeds are done in the time of prosperity, what horrors may be expected in the dreadful time coming!' Probably this second interpretation is correct. It has the merit of taking the tree in its two states, as flourishing and as withered, to represent the same idea—that of Jerusalem—throughout.

xxiii. 32–38. *The Crucifixion.* Jesus, together with two malefactors, is led to a place called The skull, and there crucified between them. He prays for the forgiveness of his enemies. His garments are divided by lot. While the people stand watching, the rulers and the soldiers mock him. There is a superscription on the cross describing him as King of the Jews.

33. the place which is called The skull. The other evangelists give this in the Aramaic, 'Golgotha.' Luke, a Gentile writing for Gentiles, only gives the translation. Our English 'Calvary' is from the Latin word with the same meaning. The Calvary now shewn at Jerusalem in connexion with the Church of the Holy Sepulchre is not likely to be the original site, as it was probably within the city walls. But to the north of the city, on the right of the road that goes out by the Damascus Gate, there is a low, rocky hill which the Palestine Exploration, General Gordon, and others have identified as the genuine Golgotha. Tombs have been found on this hill, and a Jewish tradition marks it as an ancient place of executions. Viewed from the city it has some resemblance to the skull of a goat—a cave, known as Jeremiah's grotto, from a legend to the effect that the prophet

The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And 34 Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. And 35 the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his

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there wrote Lamentations, representing the eye-socket. The name of 'the skull,' in the singular, points to the hill itself, not to the fact that skulls of criminals lay about. This then we may regard with some probability as 'the green hill far away' where our Lord was crucified.

they crucified him: see note on verse 21. The cross was sometimes T-shaped, sometimes with the upright beam projecting above the transverse beam, which was probably the case here, as the superscription was above our Lord's head. It was not high, the feet being only just above the level of the ground. There was a projecting rude saddle for the body to rest on. We learn from John (xx. 25, 27) that our Lord's hands were nailed. It is not stated that his feet also were nailed, though Luke (xxiv. 39) rather suggests it in giving the words 'see my hands and my feet.'

34. This verse is not in the best MSS., and therefore Westcott and Hort consider that it is not part of the original Gospel of Luke. Nevertheless it is not likely to have no foundation in fact; it speaks for its own historicity. Nobody would have imagined or invented it. Moreover, we meet with it in Irenæus and Origen, men who lived more than a century before our oldest MSS. were written, though only in later Latin translations of those Fathers—a fact which weakens their testimony.

they know not. This may apply to the Roman soldiers. But these men needed no forgiveness. They were only doing their duty. It is likely, therefore, that our Lord was thinking of all his enemies. Even the Jews did not realize their guilt. They did not know who Jesus was.

they cast lots. John, who was present, here discriminates. Some were torn up. One was given whole by lot (John xix. 23, 24). Roman executioners had a right to keep their prisoner's clothes as perquisites.

35. The scoffing rulers assume that if Jesus does not save himself, it is because he cannot. Thus they mock at his claim to save others, taking it for granted that self-preservation is the first law of life.

36 chosen. And the soldiers also mocked him, coming
37 to him, offering him vinegar, and saying, If thou art
38 the King of the Jews, save thyself. And there was also
a superscription over him, THIS IS THE KING OF THE
JEWS.
39 And one of the malefactors which were hanged railed
on him, saying, Art not thou the Christ? save thyself
40 and us. But the other answered, and rebuking him
said, Dost thou not even fear God, seeing thou art in the
41 same condemnation? And we indeed justly; for we
receive the due reward of our deeds: but this man hath
42 done nothing amiss. And he said, Jesus, remember
43 me when thou comest in thy kingdom. And he said

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36. the soldiers also mocked. Only Luke states this.

vinegar: sour wine, the drink of the private soldiers, given in kindness.

38. a superscription. This was according to the Roman custom. Sometimes the name of the prisoner and his crime were written on a tablet hung from his neck as he went to the place of execution. The words are given variously in the four Gospels, thus:—

Luke: 'This is the King of the Jews.'
Mark: 'The King of the Jews.'
Matthew: 'This is Jesus the King of the Jews.'
John: 'Jesus of Nazareth, the King of the Jews.'

John (xix. 20) states that the inscription was in Hebrew, Latin, and Greek. Possibly Matthew and John represent the Hebrew; Mark, the Latin; and Luke, the Greek.

xxiii. 39-43. *The two malefactors.* While one of the malefactors crucified with Jesus mocks him, the other rebukes his comrade and prays Jesus to remember him when he comes in his kingdom. Jesus replies with a promise that he shall share his blessedness that very day. This is only in Luke.

39. one of the malefactors. They were robbers, as we learn from Matthew (xxvii. 38), possibly implicated in the insurrection of Barabbas, which they had used as an opportunity for looting. In the Latin Acts of Pilate they are named Dysmas and Gestas.

42. Jesus: not 'Lord' in the best MSS.

in thy kingdom. MSS. authority is divided as to whether this is the correct reading, or whether we should read 'into thy

unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And it was now about the sixth hour, and a darkness 44
came over the whole land until the ninth hour, the sun's 45
light failing: and the veil of the temple was rent in the
midst. And when Jesus had cried with a loud voice, 46
he said, Father, into thy hands I commend my spirit:
and having said this, he gave up the ghost. And when 47
the centurion saw what was done, he glorified God,

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kingdom.' On the whole, the former reading, as in our text, is to be preferred. It points to the return of Jesus, and implies belief in him as the Messiah.

43. To-day: without an intermediate (1) state of unconsciousness, or (2) Purgatory.

Paradise: the Persian name for a garden, used in the LXX for the Garden of Eden, but taken by the later Jews to represent the state of the blessed after death where they await the resurrection, the same as 'Abraham's bosom' (xvi. 22).

xxiii. 44-49. *The death of Jesus.* There is darkness from noon till three o'clock in the afternoon, and the veil of the temple is rent. Then Jesus dies, crying aloud and commending his spirit to his Father. The centurion in charge is convinced of his goodness; the people are dismayed; his friends watch from a distance.

44. about the sixth hour: noon, according to Jewish reckoning.

darkness. This could not be an eclipse of the sun, because the passover always came at full moon.

land: not 'earth.' It was a local darkness.

45. the sun's light failing: a deep gloom which the sun's light failed to penetrate. Darkness frequently accompanies earthquakes.

the veil of the temple: probably between the inner sanctuary, or Holy of Holies, and the holy place where the priests officiated (Exod. xxvi. 31-33). There was another veil between the holy place and the outer court.

46. a loud voice. It has been suggested that this great cry which rang out through the darkness was occasioned by rupture of the heart. If so, of course it must have come after the spoken words.

Father: our Lord's own characteristic name for God. The words that follow—but not this word—are from Psalm xxxi. 5.

47. the centurion: in charge of the execution.

48 saying, Certainly this was a righteous man. And all the
multitudes that came together to this sight, when they
beheld the things that were done, returned smiting their
49 breasts. And all his acquaintance, and the women that
followed with him from Galilee, stood afar off, seeing
these things.

50 And behold, a man named Joseph, who was a council-
51 lor, a good man and a righteous (he had not consented
to their counsel and deed), *a man* of Arimathæa, a city
of the Jews, who was looking for the kingdom of God:
52 this man went to Pilate, and asked for the body of Jesus.

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a righteous man. Matthew (xxvii. 54) and Mark (xv. 39), correctly rendered, have 'a son of God.'

48. smiting their breasts: a sign of grief and self-humiliation; it had been said of the praying publican (xviii. 13).

49. And: rather 'but,' pointing to a difference.

all his acquaintance. This is only in Luke.

the women. Matthew (xxvii. 56) and Mark (xv. 47, xvi. 1) mention three—two Marys and Zebedee's wife, Salome.

xxiii. 50-56. *The burial.* Joseph of Arimathæa, having obtained permission from Pilate, buries the body of Jesus in a new tomb. The women from Galilee watch this, and return to prepare spices, &c. This is in all four Gospels.

50. Joseph. A late tradition brings Joseph of Arimathæa to Glastonbury, with the 'Holy Grail,' and makes him out to be the founder of the church in Britain. It is wholly wanting in historical foundation.

a councillor: a member of the Sanhedrin.

a good man. Luke only speaks of good character, such as might be found in a worthy Jew. John (xix. 38) says that he was a disciple of Jesus, but secretly for fear of the Jews; Matthew (xxvii. 57) that he was a rich man.

51. deed: or 'contrivance,' the scheme for bringing about the death of Jesus.

Arimathæa. The site is uncertain; but Lieut.-Colonel Conder, of the Palestine Exploration Fund, says that 'the village *Rantieh* seems intended.' This is near Lydda, on the plain of Sharon.

looking for the kingdom of God: one of the devout, expectant souls, among whom were Simeon (ii. 25) and Anna (ii. 38).

And he took it down, and wrapped it in a linen cloth, 53
and laid him in a tomb that was hewn in stone, where
never man had yet lain. And it was the day of the 54
Preparation, and the sabbath drew on. And the women, 55
which had come with him out of Galilee, followed after,
and beheld the tomb, and how his body was laid. And 56
they returned, and prepared spices and ointments.

And on the sabbath they rested according to the
commandment. But on the first day of the week, at 24
early dawn, they came unto the tomb, bringing the spices

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53. a linen cloth. Mark (xv. 46) says that Joseph bought it for the purpose. It would be a finely woven, costly fabric.

a tomb . . . hewn in stone: cut in the limestone rock of the hillside; the hills round Jerusalem abound in these tombs. The Cambridge MS., *Codex Bezæ*, adds 'And when he was lain there, he put against the tomb a stone which twenty men could scarcely roll,' a curious gloss, the 'Homeric spirit' of which has been observed.

54. the day of the Preparation: the Jewish name for Friday, as the day when preparation is made for the sabbath. The same name was given to the day of preparation for the passover. If the passover meal were not due till the Friday evening—as some suppose John's Gospel implies—this might be the meaning here, but see note on xxii. 7.

56. spices and ointments: spices to fill the tomb with fragrant scent, and ointment to anoint the body, not to embalm it in the Egyptian style.

THE RESURRECTION, XXIV.

xxiv. 1–12. *The empty tomb.* After resting during the sabbath, the women come with spices to the tomb early on the first day of the week, and find the stone rolled away and the tomb empty. Two men in brilliant apparel tell them that Jesus has risen, as he foretold. The women go and tell the apostles, who disbelieve them. Peter runs to the tomb and sees only the linen cloths there. The essence of this is in all four Gospels, though with considerable variety in the details.

1. at early dawn. Matthew (xxviii. 1) has 'as it began to dawn,' Mark (xvi. 2) 'when the sun was risen,' while in John (**xx.** 1) Mary Magdalene visits the tomb 'while it was yet dark.' Possibly Mary preceded the other women, running on faster and so reaching the tomb before daylight; and then the other women,

2 which they had prepared. And they found the stone
3 rolled away from the tomb. And they entered in, and
4 found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold,
5 two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the
6 dead? He is not here, but is risen: remember how he

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following more slowly, arrive after sunrise. But there would scarcely be time for this if they all started out together. There are minor differences throughout the several accounts of the Resurrection, which shew the independence of the writers, and therefore really help to confirm their united testimony to the main facts on which they all agree.

2. the stone rolled away. At this day there are ancient tombs outside Jerusalem, with their stones, which serve as doors *in situ*. Such a stone is like a thick, solid wheel, with a protuberance from the circumference at one side which serves to weigh it down and keep it in place when the stone is rolled against the mouth of the tomb. It runs in a deep groove cut in the rock.

3. entered in. Then there could be no mistake.

found not the body. All the Gospels in their separate and independent accounts are distinct on this point—the tomb was empty, the body of Jesus had disappeared. None of them give any account of the Resurrection itself.

4. two men: evidently meant to be angels, though it is curious that Luke, one characteristic of whose Gospel is the frequent mention of angels, does not designate them as such here. Probably he is giving the narrative as it came from the women. They would describe the appearances they saw, which were like two men in brilliant attire. According to our Gospel these 'two men stood by' the women; according to Mark (xvi. 5), when the women entered the tomb 'they saw a young man sitting on the right side, arrayed in a white robe.' In Matthew (xxviii. 2) an angel is sitting on the stone, which he has previously rolled back. In John there are *two* angels—the fourth Gospel here agreeing with Luke, who has *two* men. These several accounts are not mutually contradictory. It is possible to fit them all together. But it is not easy to do so, and it is wiser to admit that we have here various accounts, the exact details of which are not important.

5. the living: *lit.* 'him who is living.'

spake unto you when he was yet in Galilee, saying that 7
the Son of man must be delivered up into the hands of
sinful men, and be crucified, and the third day rise again.
And they remembered his words, and returned from the 8,9
tomb, and told all these things to the eleven, and to all
the rest. Now they were Mary Magdalene, and Joanna, 10
and Mary the *mother* of James: and the other women
with them told these things unto the apostles. And 11
these words appeared in their sight as idle talk; and
they disbelieved them. But Peter arose, and ran unto 12

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6. how he spake, &c.: e. g. at ix. 22.

9. told all these things: so Matthew (xxviii. 8). On the other hand we read in Mark (xvi. 8), 'They said nothing to any one.' Possibly we have the reconciliation in John (xx. 18), where it is Mary Magdalene who conveys the news to the disciples. Thus the disciples were told, and yet perhaps some of the women were silent.

10. Mary Magdalene. See note on viii. 2; the only woman at the tomb mentioned in John.

Joanna: the wife of Herod's steward (see viii. 3); only mentioned in Luke.

Mary the mother **of James:** in all the Synoptics. Mark also mentions Salome. Thus we have the women named as follows:—

Luke: Mary Magdalene, Mary the mother of James, Joanna.
Matthew: Mary Magdalene, Mary the mother of James ('the other Mary').
Mark: Mary Magdalene, Mary the mother of James, Salome.
John: Mary Magdalene.

One (the Magdalen) is in all four Gospels; another (Mary the mother of James) is in three Gospels; two others (Joanna in Luke, Salome in Mark) are each in one Gospel. But Luke says there were 'other women.' The several accounts contain different selections from the names of these women. Paul, in giving testimony for the Resurrection (1 Cor. xv. 5–9), does not make any reference to the women.

11. idle talk: a term used in medical language for the wild talk of delirium. The disciples were not prepared to believe in the Resurrection. Therefore the Christian faith in it could not be the result of imagination vivifying subjective hope on the part of men who had no real evidence to go upon.

12. This verse is of somewhat doubtful authority, as it is omitted by some important MSS. It may be based on the narrative in

the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore fur-

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John (xx. 1–10). Peter (Cephas) is the first witness cited by Paul (1 Cor. xv. 5). The appearance to Peter (Simon) is referred to in our Gospel later on (verse 34).

xxiv. 13–35. *The journey to Emmaus.* Two disciples, when on the road to Emmaus, are joined by Jesus, whom they do not recognize, and who asks what they are talking about. One of them, named Cleopas, expresses astonishment that even a stranger in Jerusalem should not know what has just happened there, and tells the story of the death of Jesus, adding the women's report of the Resurrection. Jesus exclaims at their density, and expounds the Messianic scriptures to them. On reaching their destination they persuade him to come in with them, and as he breaks bread discover who he is. Immediately he vanishes. They return at once to Jerusalem to tell of this, and find the eleven gathered together and assured of the truth of the Resurrection on the ground that Jesus has appeared to Simon.

This is only in Luke. There is a brief reference to it in the appendix of Mark (xvi. 12), evidently founded on the narrative in our Gospel. Luke mentions appearances of Jesus only in and around Jerusalem; and Matthew describes an appearance in Galilee, as well as an appearance to the women at the tomb.

13. two of them: one name, Cleopas, is given later in the narrative (verse 18); the other name is not recorded. Neither of them was an apostle, as they are distinguished from the eleven (verse 33). The conjecture that Luke was himself the unnamed disciple is not very probable. He has another way of introducing himself in Acts—in the '*we* narrative,' falling into the first person plural. Moreover, as Dr. Plummer remarks, if he had seen Jesus and eaten with him after the Resurrection, it would greatly have added to 'the certainty' he wished to give Theophilus to have said so. His preface implies that he was not himself an eye-witness.

Emmaus. The site of Emmaus has not been certainly identified. *Kulônieh*, a village west of Jerusalem, about the distance given in the Gospels, has been suggested. But to the south-west of Jerusalem, near the main road to the coast, is a ruin called *Khamasah*, to which Conder has called attention, remarking that the name somewhat resembles Emmaus.

longs from Jerusalem. And they communed with each 14
other of all these things which had happened. And it 15
came to pass, while they communed and questioned
together, that Jesus himself drew near, and went with
them. But their eyes were holden that they should not 16
know him. And he said unto them, What communica- 17
tions are these that ye have one with another, as ye walk?
And they stood still, looking sad. And one of them, 18
named Cleopas, answering said unto him, Dost thou
alone sojourn in Jerusalem and not know the things
which are come to pass there in these days? And 19
he said unto them, What things? And they said unto
him, The things concerning Jesus of Nazareth, which
was a prophet mighty in deed and word before God and

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14. communed: talked together.

16. their eyes were holden, &c. We are not told what changes there were in the appearance of Jesus. But the weariness and anguish of the last days had entirely passed.

17. What communications are these, &c.: a free paraphrase rather than a translation. The literal rendering of the Greek is, 'What are these words which you are exchanging with one another?'

18. Cleopas. Nothing is known of this man beyond what is in the present narrative. It has been reasonably suggested that Luke gives his name because he supplied the narrative to the evangelist. The way in which his name is introduced as '*named* Cleopas' does not imply that he was well known in the early church.

Dost thou alone sojourn? This cannot mean, 'Art thou only a stranger?' in the sense of 'merely a stranger.' The Greek has an adjective meaning 'alone' or 'solitary,' not an adverb qualifying the verb. The idea is, 'Art thou a solitary stranger?' Even such a man would have been expected to pick up the news of the great event that had just happened. He must have been a most solitary liver to have missed hearing it.

19. was: *lit.* 'became.'

a prophet mighty in deed and word: still only a prophet. The further thought that Jesus was the Christ has been quite shattered and abandoned, as verse 21 shews.

20 all the people: and how the chief priests and our rulers
delivered him up to be condemned to death, and cruci-
21 fied him. But we hoped that it was he which should
redeem Israel. Yea and beside all this, it is now the
22 third day since these things came to pass. Moreover
certain women of our company amazed us, having been
23 early at the tomb; and when they found not his body,
they came, saying, that they had also seen a vision of
24 angels, which said that he was alive. And certain
of them that were with us went to the tomb, and found
it even so as the women had said: but him they saw not.
25 And he said unto them, O foolish men, and slow of heart
26 to believe in all that the prophets have spoken! Be-

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20. the chief priests. These come first; they took the initiative and the lead throughout the prosecution of Jesus.

our rulers: the Sanhedrin.

delivered him up: to the Romans. The verb is the same that is used for Judas 'betraying'; it is employed in both senses, the context determining the meaning in each case.

21. we hoped, &c.: 'we were hoping.' They had been among those who were looking for the redemption of Israel ii. 38), and they had hoped that Jesus was to be the Redeemer. His crucifixion had dispelled that hope.

22, 23. A reference to the incident in verses 1–12.

Moreover: *lit.* 'but also.' There is this on the other side.

certain women: with a suggestion that there may have been feminine emotion discounting their testimony.

24. certain of them that were with us. Luke only mentions one—Peter (verse 12). It is from John (xx. 2) that we learn there was another disciple.

him they saw not. Therefore Peter's seeing Jesus (verse 34) must have been on a subsequent occasion.

25. slow of heart. The heart is used in Scripture for the whole life within, intellectual as well as emotional. The meaning is not slowness to be moved with feeling, but slowness of thought and perception.

in all that the prophets have spoken. It has been proposed to put a full stop at the end of the previous words, and commence the new sentence with these words, thus: 'slow of heart to believe. On the ground of all that the prophets have spoken,

hoved it not the Christ to suffer these things, and to
enter into his glory? And beginning from Moses and 27
from all the prophets, he interpreted to them in all the
scriptures the things concerning himself. And they drew 28
nigh unto the village, whither they were going: and he
made as though he would go further. And they con- 29
strained him, saying, Abide with us: for it is toward
evening, and the day is now far spent. And he went
in to abide with them. And it came to pass, when he 30
had sat down with them to meat, he took the bread, and
blessed it, and brake, and gave to them. And their eyes 31
were opened, and they knew him; and he vanished out
of their sight. And they said one to another, Was not 32
our heart burning within us, while he spake to us in the

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behoved it not the Christ,' &c. This is a possible rendering. There was no punctuation in the original text, and editors have supplied stops as they thought best. Still the rendering in our versions is more natural. The phrase to believe in, or on, something is quite common.

all. They believed in part, the promise of redemption, &c.; not in *all*, including the foreshadowing of suffering.

27. beginning from Moses: the law, the first volume of the Hebrew Bible, the first five books of our O. T., containing such predictions as Numbers xxiv. 17 and Deuteronomy xviii. 15.

all the prophets: the second volume of the Hebrew Bible. Not necessarily citing each book. Remember Luke's fondness for the word 'all.' The prophets generally were quoted.

28. the village: Emmaus (verse 13).

made as though: not a pretence. The phrase means that he acted in the way of one who was going further, that he began to move on, or bid farewell. He would not have stayed if he had not been asked.

29. Abide with us. Taking him for a stranger, they asked him to stay at their house.

30. blessed it: a usual term for grace before meat. Cf. ix. 16 and Mark vi. 41, where *blessing* bread is referred to, with Mark viii. 6, where we have *giving thanks* under precisely similar circumstances, evidently with the same meaning in each case. There is no reason to regard this meal as a Eucharist.

31. vanished: *lit.* 'became invisible.'

33 way, while he opened to us the scriptures? And they
rose up that very hour, and returned to Jerusalem, and
found the eleven gathered together, and them that were
34 with them, saying, The Lord is risen indeed, and hath
35 appeared to Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in
the breaking of the bread.
36 And as they spake these things, he himself stood in
the midst of them, and saith unto them, Peace *be* unto
37 you. But they were terrified and affrighted, and supposed
38 that they beheld a spirit. And he said unto them, Why
are ye troubled? and wherefore do reasonings arise in
39 your heart? See my hands and my feet, that it is

---

33. them that were with them: no doubt including the women, and perhaps the 120 (Acts i. 15).

34. hath appeared to Simon: not previously mentioned in Luke, though this Gospel gives Peter's visit to the tomb (verse 12). The appearance to Simon is the first in Paul's list, and therefore the earliest recorded instance of Christ's appearances (1 Cor. xv. 5), since the Epistle in which it is referred to was written at least ten years before the earliest Gospel.

xxiv. 36–43. *Jesus appearing to his disciples.* While the two are reporting their strange experience Jesus appears, uttering a salutation. Seeing his disciples' alarm, he reassures them, shewing them his hands and feet to prove that he is more than a ghost. As they are still incredulous he asks for food, and eats some broiled fish. The details of this incident are only in Luke, though John xx. 19–23 may refer to the same occasion.

36. This verse implies that Jesus appeared suddenly, and did not enter by the door. John (xx. 19) says of this, or a similar event, that 'the doors were shut . . . for fear of the Jews.'

39. See my hands and my feet: apparently drawing attention to the nail-prints (for otherwise why should Jesus especially name these extremities?), and therefore probably implying that the feet as well as the hands had been nailed. Still the nail-prints are not mentioned here, as they are mentioned of the hands only in John xx. 25, 27, and Jesus may be calling attention to his hands and his feet as the only parts of his body, after the face, not appearing covered with clothing, and therefore open to investigation.

I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had 40
said this, he shewed them his hands and his feet. And 41
while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And 42
they gave him a piece of a broiled fish. And he took it, 43
and did eat before them.

And he said unto them, These are my words which 44
I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the

---

40. A verse of doubtful authority, as it is omitted by some good MSS.

42. The addition 'and of a honeycomb' rightly disappears from the R. V., as it is omitted by all the best MSS.

43. did eat before them. It must be admitted that this is a difficult passage, for it is not to be supposed that the resurrection body needs our material body's food. Yet the reference to flesh and bones in verse 39, just as this eating in verse 43, suggests the original physical body unchanged in its materials and functions. It is interesting to observe that this is only found in the third Gospel, that written by the companion of Paul, who in writing to the Corinthians denied that the resurrection body was the same as our present body of flesh and blood (see 1 Cor. xv. 37, 44, 50). But the sudden vanishing and sudden appearance in Luke also indicate a great difference. The mystery is wholly beyond our comprehension, because it is wholly beyond our experience. The fact that Jesus did really come back from the dead is the one fact of importance, and in this all accounts agree.

xxiv. 44-49. *The last commission.* Jesus reminds his disciples how he had told them that all the Scripture prophecies about him must be fulfilled. He now enlarges on the same subject, with the conclusion that the message of forgiveness in his name should be proclaimed over the world. The disciples are his witnesses. They are to remain in Jerusalem till they receive the promised Divine power. This is only in Luke. It has been suggested that we have here a condensed account of the instruction Jesus gave his disciples in Galilee as well as in Jerusalem during the forty days between the Resurrection and the Ascension.

44. while I was yet with you: previous to his death, e. g. xviii. 31.

law of Moses, and the prophets, and the psalms, con-
45 cerning me. Then opened he their mind, that they
46 might understand the scriptures; and he said unto them,
Thus it is written, that the Christ should suffer, and rise
47 again from the dead the third day; and that repentance
and remission of sins should be preached in his name
48 unto all the nations, beginning from Jerusalem. Ye are
49 witnesses of these things. And behold, I send forth the
promise of my Father upon you: but tarry ye in the city,
until ye be clothed with power from on high.
50 And he led them out until *they were* over against

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the psalms. We have here a third title added to the law and the prophets previously mentioned, pointing to the third volume of the Hebrew Scriptures, that commonly called 'The Writings,' but here and elsewhere in the N. T. called 'The Psalms,' since the Book of Psalms was the most valuable part of it, especially from the point of view of Messianic prophecy.

47. repentance and remission: rather 'repentance unto remission,' in accordance with the best MSS.; the preaching of repentance which is to lead on to forgiveness.

in his name: *lit.* 'on his name,' i. e. on the ground of his authority and grace.

beginning from Jerusalem. This participial phrase does not agree grammatically with any preceding subject. It would be more grammatical therefore to place a full stop after 'nations,' and connect the following words with the next sentence: 'Beginning at Jerusalem ye are witnesses,' &c. But the flow of ideas favours the rendering in our versions; the preaching is to be to all the nations, but it is to begin at Jerusalem.

49. the promise of my Father: for the gift of the Holy Spirit. John the Baptist had predicted that Christ would bestow this gift (see iii. 16). But perhaps the reference is especially to Joel (ii. 28): 'And it shall come to pass afterward, that I will pour out my spirit upon all flesh,' &c., especially as this was cited by Peter (Acts ii. 17), with reference to the endowment with 'power from on high.'

xxiv. 50-53. *The Ascension.* Jesus, having led his disciples out towards Bethany, blesses them and is carried up to heaven. The disciples adore him, and return joyfully to Jerusalem, and are continually in the temple, blessing God.

Bethany: and he lifted up his hands, and blessed them.
And it came to pass, while he blessed them, he parted 51
from them, and was carried up into heaven. And they 52
worshipped him, and returned to Jerusalem with great
joy: and were continually in the temple, blessing God. 53

This chapter seems to allow of all that it records having occurred on the day of the Resurrection and the following night. And yet it is scarcely likely that the incident in the present section can have happened during the night—that on the Sunday night, after the two had returned from Emmaus and much teaching by Jesus had taken place, Jesus thus led his disciples out to Bethany. It is more probable that when Luke wrote the Gospel he had no materials concerning the dates of these occurrences to work on. Later—when he wrote Acts—he stated that Christ's appearances between the Resurrection and the Ascension were during 'the space of forty days' (Acts i. 3).

50. over against Bethany. This agrees with Acts (i. 12), which assigns the Ascension to the Mount of Olives. According to Matthew (xxviii. 16), Christ's final commission is given his disciples in Galilee. But this Gospel does not record the Ascension, and must be referring to an earlier occasion, unless we regard its statements as giving a different version of what the two last sections of Luke between them record. There is a difficulty in fixing the time of the several Gospel accounts of our Lord's last appearances, and we must resign ourselves to some obscurity.

51. and was carried up into heaven. This is not in some of the best MSS., and accordingly it is rejected by Tischendorf as not genuine, and bracketed as doubtful by Westcott and Hort. Probably it must be omitted, as it is inconceivable that it should have been taken out if it were originally in the text. It may have come in from Acts (i. 9, 10), where unquestionably Luke records the Ascension. Having omitted it here, some have said that the section in the Gospel refers not to the occasion of the Ascension, but to some earlier parting from the disciples. During the resurrection period Jesus did not live with his friends. He came and went several times. But here Luke evidently implies more. His words, in concluding the Gospel, point to a final parting as far as these resurrection scenes are concerned.

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